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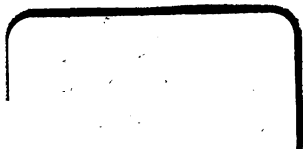
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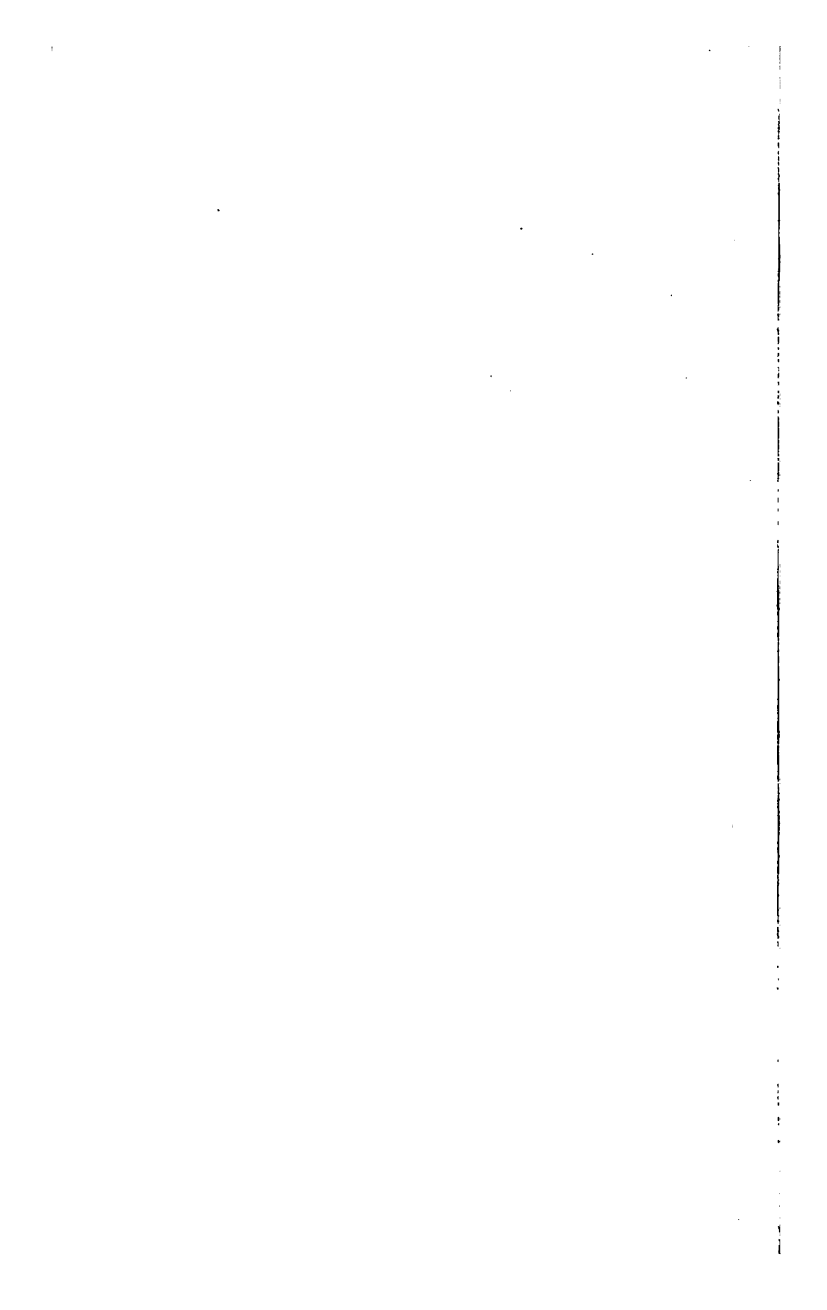
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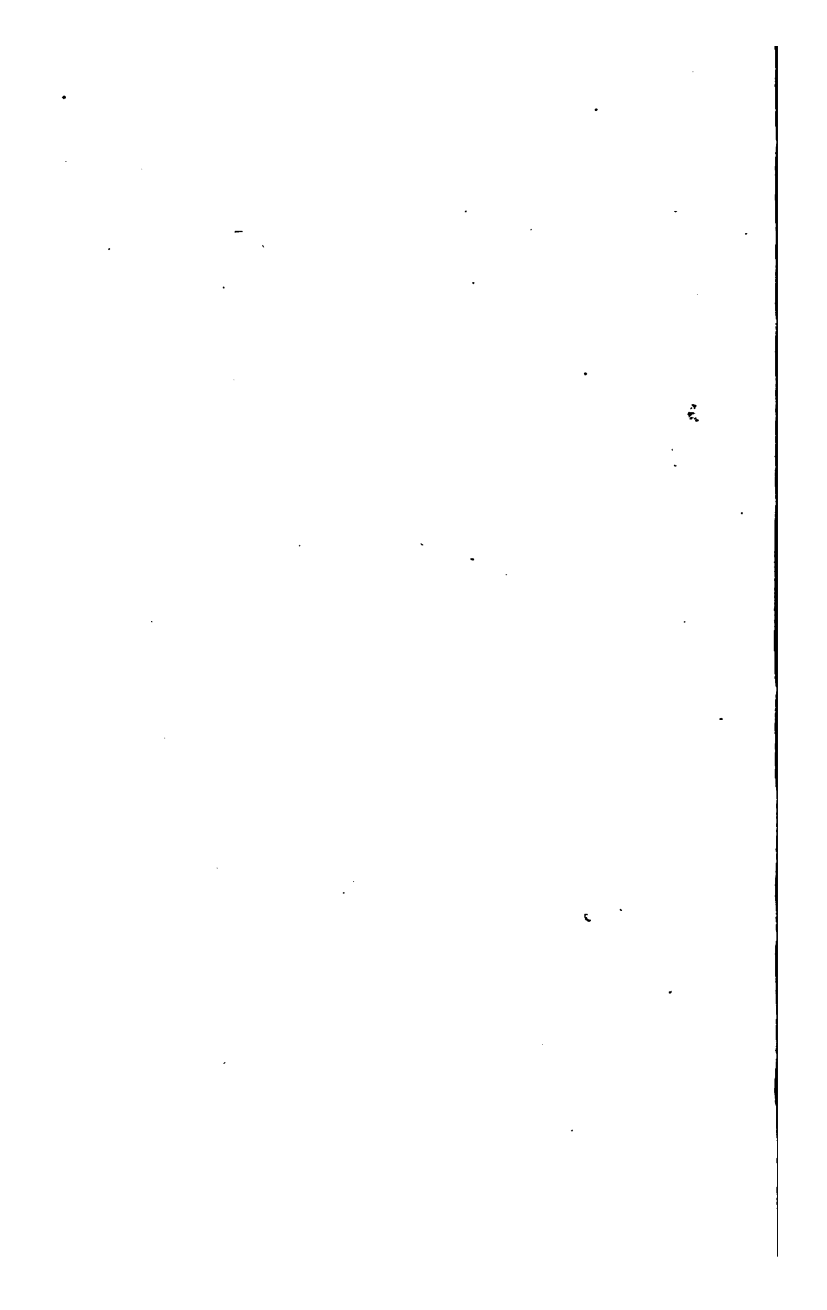
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ALFRED CAMPBELL,

THE

YOUNG PILGRIM.

LONDON :

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ALFRED CAMPBELL,

THE

YOUNG PILGRIM;

CONTAINING

Travels in Egypt and the Holy Land.

WITH TWENTY-FOUR ENGRAVINGS.

BY MRS. HOFLAND,

AUTHOR OF "SON OF A GENIUS," &c. &c. &c.

"Let us go to Jerusalem."



LONDON:

JOHN HARRIS,

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P R E F A C E.

THE Writer of the following Tour has endeavoured to present, in a form acceptable to Youth, the leading facts, and most interesting descriptions of the places spoken of, as given by approved authors; for which purpose she has diligently read all the latest and best publications.

To Mr. Rae Wilson's excellent volume she will be found considerably indebted; and is not less so to an admirable work written by Captain Mangles, R. N., and printed for private distribution only; but which she is persuaded the gallant author would be willing to communicate (so far as she has intruded upon it) to the young and inquiring minds, for whose in-

PREFACE.

formation this Work is compiled, and to whom she is anxious to present only the most authentic details. From the most original and interesting part of his Travels she has conscientiously abstained; but should she be so fortunate as hereafter to procure his personal permission for that purpose, it is probable that her young friends may find Alfred travelling again by the Dead Sea and Arabia Petrea.

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ALFRED CAMPBELL,

THE

YOUNG PILGRIM.

CHAP. I.

**Introduction—Domestic Distress—Alfred's return home
—Travelling recommended—The Holy Land resolved
upon as the most interesting of all countries, &c.**

**MR. CAMPBELL, a gentleman residing in a
beautiful part of Perthshire, affluent in his
fortune, beloved by his tenantry, esteemed by
all who knew him, and singularly happy in
his family connexions, was thrown, by an
awful visitation of Providence, from a state of
the highest earthly happiness, into one of such**

overwhelming grief, that his health and his reason were shaken by it, notwithstanding his sincere desire as a religious man to exhibit due resignation to the divine will.

This stroke was the sudden death of his lovely and beloved wife, the mother of three sweet children. To the two younger, who were daughters, she had long devoted herself, with the tenderness of a mother and attention of a governess, by undertaking their education. Alfred, their only son, had been sent for some years to an eminent school in the north of England, and was pleasing himself with the expectation of soon returning to his beloved parents and sisters, when the distressing intelligence reached him that his almost idolized mother, whom he had not seen for nearly three long years, was removed for ever.

We will not attempt to describe the severe sorrow, the bitter disappointment of the affectionate, suffering boy ; but we may venture

to say, that in a short time he felt more for his father than himself. That kind father had regularly visited him every year since he left the paternal mansion, and every visit had shewn to the improved mind and increasing observation of his son, the strong attachment and entire similarity of character which subsisted between his parents, surpassing the general regard of persons so situated.

Alfred well remembered, that on these visits to his school, although the absence this occasioned was very short, yet during the time how many affectionate letters were written by his mamma, how often her company was desired when any circumstance likely to give her pleasure occurred; and that after a few days were passed, notwithstanding his unbounded affection as a father, Mr. Campbell never could forbear to expedite his return to his much-loved home.

Whilst these thoughts were passing in the

mind of the son, that of the father was overwhelmed with such profound sorrow, that his friends gathered around him, and pressed him much to recal Alfred immediately, as the only means they could devise to soothe and console him. Mr. Campbell for a long time resisted these intreaties, for he thought his poor boy would get better over the shock he had received among his school-fellows, and under the care of his kind master, than by coming to a house so changed and melancholy as that of his own home. He was also, as a sincerely religious man, desirous of attaining more composure of mind, and evincing greater resignation to the Divine will than he had hitherto been able to effect, before his son should be present to witness the situation in which his mind was then placed.

But, alas ! so severe was the struggle, that even his constitution, which had hitherto been as hardy as the roughest Highlander's on his

native mountains, gave way, and he was earnestly advised to travel; but, as this was a plan to which he appeared particularly averse, his only sister, who had already taken charge of his daughters, sent unknown to him for Alfred; that he might unite with her in persuading him to accede to advice which promised to relieve both his spirits and his health.

The meeting between Alfred and his father was extremely afflicting; but each party, after the first ebullition of sorrow was over, exerted himself for the sake of the other, and Mrs. Macdonald (the aunt of Alfred) being obliged to return to her own family, rejoiced in the hope that Alfred would effect that change in her brother to which she had been unequal; and as she had told him the real state of the case, it was not long before the anxious boy began to reason on the subject.

“ Dear father, you have lost all pleasure

in your agricultural pursuits; every thing within and without the house is alike desolate; suppose you take a trip to France, and thence to Italy."

"I have seen both, Alfred; all the classical beauties most worthy attention are already impressed on my memory, and for their frivolities I have no spirits or taste."

"That I can readily believe, father; a mind so deeply bowed down as your's cannot be moved by any light cause of excitement; but pardon me, if I say that there is one long journey that I think could hardly fail to interest even you, and which if you would allow me to partake I should be so happy."

"Indeed! where would you wish to go, Alfred?"

"To the Holy Land, dear father; to those places consecrated in our hearts by the most sacred associations; to Jerusalem, that city which was once the most glorious

city upon the face of the earth. To Bethlehem, where the Redeemer of the world was born. Oh! how do I long to walk on the Mount of Olives, where my Saviour has so often walked with his disciples! and to weep on Mount Calvary where he suffered! Surely of all other objects of curioaity there are none so worthy of visiting as these."

Mr. Campbell raised his head from the declining posture in which he had been sitting, and gazed on his son with an earnestness which bespoke the interest he took in the subject; and Alfred, exceedingly thankful that he had roused his mind, continued to say:

"You know, dear father, long ago, our illustrious countryman Bruce, in his travels in Egypt, threw much light on many passages of the Scriptures, and we are surrounded by poor men, who have been soldiers, and have seen the Pyramids and the Deserts; and I understand Mr. Rae Wilson is now on

his road thither ; why should not we follow ? assured as we must be that the remains of antiquity, the confirmation of historic facts, the awakening of devout emotion, will not fail to rouse us from the indulgence of fruitless grief, and lead us to look more constantly to that glorious source of comfort, which can alone support us in our affliction ?”

“ My dear boy, you are perfectly right in your considerations, but you know not the dangers and fatigues of the way ; believe me, Alfred, a stripling of fourteen is ill calculated to meet them.”

“ Never fear, dear father, like yourself I am a Highlander, and I have always been so warm an admirer of the hardihood of my countrymen, that I have never suffered the luxuries of England to enervate me ; besides, I shall consider myself as your companion, your comforter, and I trust that, for your sake

God will support me, and smile upon so young a pilgrim."

"My dear, *dear* boy," said the fond father, clasping him to his bosom, "I will accord to all your wishes; and, since I know the difficulty there is to tear me from the spot of earth which contains the remains of her whom my heart most desires to join, I will go to your dear aunt's to-morrow, bid farewell to your sisters, and arrange every thing for our immediate departure, lest I should relapse into the hopeless state from which you have roused me."

CHAP. II.

They set out—Paris—Lyons—Marseilles—Embarkation
—Candia—Storm—Whales—Arrive at the Port of
Alexandria.

EVERY circumstance necessary to facilitate the desires of our travellers was soon arranged, because all the friends of Mr. Campbell saw the necessity of stimulating his mind to exertion ; and they rejoiced to find that he had determined to take his son as a companion, being convinced that in giving him those instructions still called for to complete his education, and store his mind with useful knowledge, the father would find that interesting occupation most likely to wean him from painful recollection, and induce submission to that Divine power which had thought proper to afflict him.

We pass over the particulars of their journey until their arrival in Paris, where Mr. Campbell remained a few days, in order that his son might see the Louvre, and many other places well worthy of attention. The libraries, museums, gardens, palaces, and tombs were all visited, and with more especial attention to those places remarkable for historical occurrences, as Mr. Campbell knew that the remembrances so awakened would possess a stronger interest in the mind of Alfred in future years than any other. On Sunday they attended the Protestant church, and heard an excellent sermon by M. Monod,* which it was a pleasure to them both to find they could understand very well, the exercise given by the preceding days to their knowledge of the French language

* The daughter of this gentleman, now Madame Bubethas, translated several works of the present author into French.

having already proved very beneficial to them.

When Alfred came out of the church, he was exceedingly surprised, and indeed shocked, to perceive that every person around them seemed to be running about on some scheme of pleasure, a mode of conduct so totally different to all the notions of duty implanted in his own mind, and to every thing he had witnessed in his own country, or during his residence in England, as to awaken in him the most painful impressions; and it is certain that on the following morning he left all the gay scenes of Paris without any regret, in consequence of the awe and the disgust which was thus excited.

From this gay city they travelled to Lyons, long celebrated for its silk manufactory; and thence to Marseilles, an ancient and beautiful place, where they were under the necessity of remaining some time, as they had di-

rected that all their necessary letters for the east should be forwarded thither. The principal of these was a patent letter from the Propaganda Fides at Rome, addressed to the heads of convents in the Holy Land; and this together with introductions to various English and French Consuls, the British Ambassador at Constantinople, and several travellers of note, they were so fortunate as to receive in due time.

Here also they laid in such stores as were likely to be of use to them, particularly watches and spy-glasses as presents, and as much money, in specie, as they could manage to take conveniently; for they were informed that there might be a difficulty in procuring it at Alexandria; they had already secured good pistols and many other necessaries, especially a small collection of good drugs before they left England, where they are procured of a much better quality than in France.

At length, in the latter end of September, they embarked for Candia, called anciently Crete, the birth-place of the fabulous Jupiter, and the place where St. Paul himself planted the Gospel. It will be readily supposed that Alfred, whose mind was filled with those classical images, imbibed from his late studies, and to whom Grecian heroes and the scenes of their exploits were necessarily most familiar, should feel his heart warm as he approached the first place where he could indeed feast his eyes, by an actual survey of land immortalized alike by history and poetry.

But, alas ! Candia was found far different to all imagination taught him to expect ; it was inhabited by Mahomedans, and the few Greeks, scattered amongst them in their slavery and poverty, awakened only sentiments of regret for their dreadful situation, as the servants of a cruel and unbelieving race, equally destitute of the religion which

softens, and the knowledge which adorns civilized existence. Thick fogs, very prevalent at this place, prevented them from seeing the shores of Greece; but when they had left Candia the breeze cleared, they observed quantities of swallows in a state of migration, and they had every prospect before them of a swift and pleasant voyage to Alexandria, whither they were bound.

Already they had espied those curious obelisks called the "Needles of Cleopatra;" and remarked, that from the exceeding purity of the air, the beauty of the starry heavens were increased a thousand fold, and thereby an opportunity given to the ancient Egyptians to study astronomy to the greatest advantage; when suddenly a sharp breeze set in from the land, and their hopes were disappointed in the moment of fruition. In a short time the gale increased to an alarming degree, and they perceived immense waterspouts forming be-

tween the ocean and the sky, which excited the greatest alarm in the crew. All night and most of the following day their vessel was "driven to and fro like a drunken man," and the passengers were obliged to remain under the hatches, to the great mortification of poor Alfred; but at length it pleased God to rebuke the winds and the waves; all things grew serene, and with renovated hopes the travellers again sprung upon the deck.

"Look, father," said Alfred "what enormous fishes are sporting now the storm is over: some of them are as long as the ship, I think."

"Yes, that they are, my dear, and longer; I am very glad we happen to see them, they confirm the truth of the Scripture statement respecting Jonah, who was swallowed by a whale in these seas; whereas some persons have asserted that no large animal of the fish kind had ever been seen in them."

They now were speedily wafted into the port of Alexandria, where they found numerous vessels of all nations waiting to be laden with corn, such being the fruitfulness of the land of Egypt, that, even under all the disadvantages of government it has long experienced, it is yet a mighty granary for surrounding countries; and, in the midst of many sufferings and privations, preserves a portion of commercial importance.

CHAP. III.

Egypt—Alexandria—its ancient and present State—
Monuments—Mahommed Ali the Pacha—Vermin—
Caravanserais, &c. &c.

“ WELCOME, dear father, to the land of Egypt, the most ancient of all countries, or at least of all nations I take it; of all seats of empires, perhaps, I ought to say.”

“ You are right, child, Egypt is the oldest kingdom since the flood, undoubtedly—is also the mother of the sciences and the arts, and the place where the true God most signally displayed his power in behalf of his own people; it is a country full of great and extraordinary interest.”

“ Oh, yes! I well remember, the city before us was built by Alexander the Great, and

at one time contained the first library* the world ever saw, before printing was invented."—"Here lived Cleopatra in a style of magnificence no modern potentate can rival, and here she died, by her own hand, in the midst of treasures she could no longer secure; and on these very sands poor Pompey, whose greatness had once filled the world (after dying by the assassin), found a wretched grave."

From these contemplations of the past, the voyagers were necessarily withdrawn to consider of the present; every thing around bespoke the necessity of taking care of themselves and their property, and of engaging immediately those attendants necessary for their situation.

Those appeared to be an interpreter and a conductor; but, as Mr. Campbell did not

* This library was burned by order of the Caliph Omar, in 641.

wish to engage them until he had seen the Consul, they were under the necessity of taking personal care of their own baggage; for they had become already aware that neither honour nor honesty were to be expected from those around them. When this was done they proceeded to that part of the city occupied by the Franks, observing, "that the inhabitants were every where in rags, and that the present city appeared little more than a melancholy remnant of its ancient glories."

After presenting themselves at the house of the British Consul, every thing necessary for the furtherance of their views, and the increase of their accommodation, was most readily accorded; but it was of course long ago known to them, that British comforts were not to be expected in Egypt; and that filth of every description, and rogues of every

class, must for some time be evils to which they must submit.

The beauty of the climate, the novelty of all around them, and the great importance of the subjects of their curiosity, made every thing seem light in their eyes but the great object of their journey. They set out the following morning to visit the Pillar of Pompey, which stands on the south side of the walls. It is about one hundred feet high, of red granite with a Corinthian capital; the pedestal on which it is erected has been partly excavated and taken away, so that this beautiful pillar leans a little, and it is really wonderful that it has remained so long. At one time it was nearly destroyed by some Arabs, who laid a plan for blowing it up with gunpowder. Several English sailors, and even one Irish lady have climbed to the top, by means of a rope which was fastened by flying a kite. When Alfred heard of this he

became extremely desirous of achieving a similar exploit, but could not find any person who could yield him the requisite assistance, there being no English sailors then in the harbour. From hence they visited the two curious obelisks, called the Needles of Cleopatra: These colossal objects have been celebrated for ages, and are supposed to have been erected at the entrance of the road to Cleopatra's palace; they are square columns of red granite, on which are engraved numerous hieroglyphics upwards of an inch in depth. One of these stands perpendicular, but the other has fallen and lies in an oblique position on its pedestal. The obelisks are about seventy feet, the pedestals nine feet high. It has been in contemplation for some years to convey the fallen obelisk to England, leave having been obtained from the Pacha for that purpose; but the great weight, *viz.* one hundred and ninety tons, and the

consequent trouble and expense, have hitherto prevented the design from being carried into execution.

It was the next care of Mr. Lee, the British Consul, to introduce Mr. Campbell and his son to the Pacha, a ceremony which took place at the time when other Consuls and their friends were received. It struck Alfred that things were much altered in Egypt since Pharaoh received Moses and Aaron; and since, in much less remote times, Cleopatra received Anthony in all the magnificence of eastern pomp; for his Highness, Mahommed Ali, was found by them in a place more like a barn than a palace. He sat in a corner (that being the seat of honour), cross-legged upon a Turkish carpet, the size of a common hearth-rug, smoking a pipe nearly six feet in length, the mouth-piece being superbly ornamented with diamonds, this being an article of splendour universally adopted in the

east. Behind him was a slave fanning away the flies. He asked many questions by means of his interpreter, of Mr. Campbell and other European gentlemen, in a manner which proved his acuteness and intelligence, but showed the highest honour to the English, by placing them near to his own person, and speaking of their sovereign as his particular friend. Indeed it was exceedingly gratifying to our travellers to hear their own dear country spoken of by every person with the highest encomiums; and particularly to find Sir Ralph Abercrombie everywhere lamented, in terms of equal admiration and affection even yet.

Having satisfied their curiosity as to Alexandria, which was soon accomplished, they set out for Rosetta, their way laying across the Desert, travelling on mules, the motion of which they preferred much to the slow, stately tread of the camels, which are com-

monly used in this country. On their road they saw the bay of Aboukir, and remembered the battle of the Nile with that joy and pride, such recollection could not fail to inspire in the bosom of Britons.

After a long and wearisome day's journey they were compelled to spend the night at a miserable *caffane*, formed of straw, and literally swarming with Arabs, whose wild, savage countenances and gestures, could scarcely fail to excite alarm in a small band of strangers. Even these inhabitants were, however, much less annoying than the vermin, which issued from them in such quantities that the poor strangers were literally covered with them, and Alfred was so bitten, that his whole body was covered with the blood they had drawn from him. With the first dawn of day he crept out of the place, in order that he might the better rid himself of this intolerable torment, and also to keep

from the sight of his tender parent the sad situation his body exhibited. Happily for him the eye of that parent was on him, for had not Mr. Campbell immediately followed with his pistols in his hand, there was reason to believe that Alfred would, in his defenceless state, have been seized by a party of the Arabs, who were watching his motions, and would have either galloped off with him as a slave, or detained him for the purpose of wringing a large sum as his ransom from his distracted father.

The following day they saw many camels loaded with merchandize, piled upon their backs to an amazing height; others had panniers of wicker-work slung on each side, in which were placed women and children in the same way geese are frequently carried to market. At night they lodged in a caravan-serai, which is a large open building erected at the public expense, and providing shelter

and refreshment, in that respect differing from a khan, which is likewise a kind of inn, but provides only a place of rest. There is no doubt but these places are precisely the same as those used in the time of our Lord, since it appears that the good Samaritan left the wounded man under the care of one who kept a caravanserai or inn.

CHAP. IV.

Rosetta—Funerals—Schools—Voyage up the Nile—
Grand Cairo—Joseph's Well—Palace—Bazars—
Diseased Children—Slaves—Mosques, &c. &c.

At length to their great joy Rosetta appeared in view, and as it is for the most part flat-roofed, and there are plants growing on the tops of the houses, and also many gardens surrounding the town, its appearance was extremely gratifying, and promised those comforts which our travellers greatly needed.

But alas! this promise to the eye was not realized on their arrival, for the same wretchedness and the same plague of insects were found. On entering the town they observed a dead body, which being washed and arrayed in all its best clothes, they were proceeding to bury it without any further cover-





ing. On inquiring it was found that scarcely two hours had elapsed since the death of the party, and it was seen that they laid it in the earth without any other ceremony than the observation of perfect silence, as a mark of resignation to the will of heaven. The extreme heat of the climate accounts for the haste they observe, and probably for their dispensing with all funeral rites which require the aid of strangers.

In passing the streets, Alfred was much struck by seeing a group of ragged children in a circle, whom he soon became aware were learning something. The master sat cross-legged on a board, rocking his body to and fro, and holding a stick over the head of that pupil who appeared to be repeating his lesson, and who also rocked his body in sympathy, and looked as if he were in a state of idiotism. Afterwards a board was brought covered with white sand, on which each boy wrote,

from which it appeared that they here practised the method first introduced from the East by Dr. Bell, and since then so generally adopted in the National and Lancastrian schools.

The palm trees at Rosetta are very fine, and Alfred was much amused by seeing the dexterity of the Arabs in gathering the dates from them, by means of a basket and a rope, which they throw over the tree so as to go up step, by step, to the branches.

They now embarked on the celebrated Nile, and for the length of their very pleasant voyage, saw around them that picturesque and remarkable country, to the greatest advantage. The stately palm trees, the view of mosques and minarets, and the springing of their second crops, gave altogether a charming appearance to the country, but it was only so because the mud huts, and the filthy inhabitants were kept out of sight, for even

in the vessel where they were, every thing gave indication of the same continued uncleanness and wretchedness so prevalent in Egypt.

They landed at Bulac, a short distance from Grand Cairo, whither accompanied by their interpreter they walked, following their luggage, of which they did not lose sight till they had succeeded in getting a lodging, though it was a very miserable one. How this place came to be called *Grand Cairo*, Alfred could not imagine; on every side he could see nothing but filthy, miserable streets, houses with shattered windows, rooms covered with cobwebs at the top, and filth of every kind below. To him it appeared only the grand emporium of all disagreeable things.

When they had waited on Mr. Briggs the Consul, who was exceedingly kind, several things were so far improved in their situation that Alfred's spirits rose, and he ceased re-

proaching himself for having been the means of involving his father in the difficulties of a painful undertaking, and when Mr. B. kindly accompanied them to Joseph's Well, he began to feel as if the pleasures of a traveller were indeed worth all they cost.

This well is dug in the rock two hundred and eighty feet, and is forty-two feet in circumference; a winding staircase leads gradually to the bottom, where oxen are employed in turning the wheels, by which a constant supply of water is thrown up for the use of the citadel. The machinery resembles the chain-pumps of a man of war; about six hundred earthen pitchers are attached at certain distances to ropes, those descending being inverted, those ascending upright, and filled with water.

This extraordinary excavation, though generally attributed to the Patriarch Joseph, is by others said to be the work of a Mahome-

tan vizier of that name, which is the more probable because his tomb is shewn at the side of the well near the bottom, before which a lamp is constantly burning. From hence they went to the palace of the Pacha, and were surprised to find that there was a general air of magnificence in it, more worthy of the received opinions on such points than any thing they had met with. The hall of audience was a noble room, full of windows which command an extensive view of the city and surrounding country. It was furnished with rich sofas, a large glass chandelier suspended from the ceiling, and instead of pictures, the walls were ornamented by passages from the Koran.

Returning from the palace they were much struck by the novelty of every thing around them, and the extraordinary crowds which were slowly pouring through the narrow streets. These might rather be termed lanes,

and they are necessarily soon filled, so that what with camels and dromedaries, loaded with bags of cotton piled up like mountains on their backs, people of all nations parading on hired mules, in all the various dresses of their different tribes and countries, Arabs, on their beautiful horses, and women on asses, sitting astride, muffled up all over, with only a small aperture for the eyes; the whole forms a curious and novel spectacle to be found in no other place.

They visited several bazars, and found the rich merchandize displayed very imposing. Fine Persian shawls, the value of five hundred pounds sterling, were not uncommon; but what struck Alfred as the most singular thing, was to see the men employed in tambour or embroidery, which they performed in the most ingenious manner, when not employed by a customer. All great bargains in this country are made by the hands of the

buyer and seller under a cloak, and in this way wholesale dealers contract for the disposal of immense property in perfect silence.

From the bazars, they were led to witness the most degrading spectacle human nature can exhibit, a regular slave market for the sale of human beings. On their way thither, they were struck by observing the number of children with diseased eyes, presenting a most pitiable and disgusting appearance. Swarms of insects fasten on these poor creatures, who are never taught to rid themselves of their enemies ; but on the contrary seem to hold them sacred, for they nestle and burrow in the corners of their eyes and almost close them, causing, together with the sand and heat, such terrible excoriations as are never capable of cure in advanced life.

They found the place set apart for the sale of slaves, a large court, and ascended a platform which runs before a range of apart-

ments in which the slaves destined for sale are kept. These poor creatures are huddled together, in many places, in a state of wretchedness inferior to that of cattle in England, and for the most part are impatient to be sold, in order that they may gain some degree of liberty, and enjoy light, air, and sufficient food, of which they are cruelly deprived. It is only justice to their purchasers to add, that they are universally kind to their slaves, who appear to exist at this day on the same terms as the bondmen so frequently mentioned in the Old Testament, and it is by no means uncommon for a master to give his daughter in marriage to a servant of this description, who is found meritorious.

The hummums, or baths of Cairo, are very handsome, but the numerous mosques attracted our travellers still more, and they were particularly struck by one that was anciently a Christian church, supported by

above a hundred columns, collected from other edifices.

The most magnificent is the Kubeel-Azal, being covered with a majestic dome, elevated on a base of sixteen sides ; the walls are adorned with red and green porphyry, inscriptions in gilding, lamps, and glittering ornaments. The Jews have also a synagogue, which has existed one thousand six hundred years, as they assert, and which is said to be built on the place where Jeremiah, the Prophet, once resided ; and they also boast of possessing a copy of the laws written by Ezra.

CHAP. V.

Bathing Place where Moses was found—Pyramids—
Temples—Sphinx—Hatching Chickens—Women—
Costume—Leave Grand Cairo—Desert—Azoud—
Joppa—Convent—Buonaparte's Cruelty—Aga's Ge-
nerosity, &c. &c.

THOUGH Mr. Campbell's despondency still hung about him so much as to prevent him from experiencing pleasure in his travels, he was yet sincerely desirous that his son (to whose duties and unremitting attention he owed all the comforts of life) should see every thing important in the wonderful country they were traversing, and therefore they left Grand Cairo for the purpose of visiting the Pyramids and Ruins in their neighbourhood, which have for some years excited so much attention.

At Old Cairo, having crossed the Nile, they landed on a small island named Roida, where there is a column used for measuring the height of the river; and where, according to tradition, Moses was found in his little ark of bulrushes. As the island is covered with trees, and is at a sufficient distance from the old city for all the purposes of privacy, and bathing was at that period not merely a refreshment, but an act of devotion, for which the princess must have had a certain place appointed; perhaps none could be found more likely than the one in question, therefore our party readily acquiesced in the belief that this might be the scene where that affecting and extraordinary circumstance took place.

It was now December, and as they journeyed to Gizeh, they could not fail to be struck with the amazing difference displayed by the country around them, to that of their own

northern home in the same season. The pastures were luxuriant; the beans in full flower filled the air with their fragrance, and they saw shepherds feeding numerous flocks, as the children of Israel had done on the same spot many centuries before. The same inconveniences pursued them as on their former journey, and they passed the night in the open air in preference to entering a mud hut, and encountering hosts of vermin. On rising the next morning, they found a short ride would take them to the great Pyramid, and a number of the wretched inhabitants crowded around them to offer their services as guides, although they had arrived under the escort of a proper conductor.

Much as Alfred had heard, and highly as he had raised his imagination on this subject, yet when he actually arrived at the base of the great Pyramid, he was so astonished that he could not give utterance to his thoughts ;

the effect at a distance, though grand and imposing, had somewhat disappointed him, but the mighty mountain of stone chiselled and raised by the hand of man, when closely viewed in its stupendous magnitude, and compared with the feeble creatures creeping round its base, operated in the most astounding manner on his mind, and it was some time before he had the power of expressing his feeling.

As soon as possible, Alfred became anxious to explore those caverns and chambers, which the indefatigable Belzoni had discovered, and he did not leave the place without observing every object of which he ever heard, and which have been so completely described in other works* that we shall not take up the attention of our readers at pre-

* An abridged, but very good account of Belzoni's Researches in Egypt, with interesting plates, is published at Harris's Juvenile Library.

sent by it, but hasten forward to other objects of attention.

The sphinx, which had been through the amazing exertions of Mr. Belzoni and others laid considerably open, was now again partly covered by the sand; it is a colossal statue of that imaginary creature, formed out of the solid rock; the expression of the countenance is mild and agreeable as of a pleasant woman.

Here they had the pleasure of learning, that several English gentlemen had succeeded in making important discoveries in various directions from their present site, especially at Edfu; the ancient Appolinopolis Magna, where they had succeeded by great labour and expense in clearing a magnificent temple, with grand pillars, numerous colossal statues, &c., all of which were in high preservation, notwithstanding the lapse of so many ages, that it is impossible to fix any date to these

remains of ancient grandeur. Indeed the perfect dryness of the climate, renders curiosities of this kind, preserved so much better in Egypt than elsewhere, that the travellers in this country find their toil better rewarded than in any other place; since, if the lazy, avaricious, and often ferocious inhabitants, can by any means be prevailed upon to remove the sand which accumulates over their temples and statues, these valuable antiquities are found in the highest preservation; damp has not corroded them, moss and lichens have not discoloured them; and they start from their sleep of three thousand years, with the beauty and freshness of their earliest days.

On returning to Grand Cairo they inspected the ovens which are used there for hatching chickens, which is carried to a great extent in several places; they are built under ground, in two rooms fronting each other,

with a narrow passage between them, and are three or four feet in height, with holes at the top, which are shut or opened as the heat may require to be increased or diminished; they are warmed with a smothering fire for ten days, when the eggs are shifted and turned daily; a very slow fire is kept up, and on the twenty-second day the chickens break their shells, and form a most extraordinary and amusing sight. As they returned from examining the ovens, they were so fortunate as to meet a wedding procession, at which Alfred could not forbear laughing, as the general effect was very ludicrous; the bride, a mere girl, was conducted under a paltry canopy, veiled completely, yet adorned with tawdry trappings; on each side, two corpulent matrons walked by her; they were preceded by a band of vile musicians, and followed by a multitude of friends and strangers. In every case they found that woman is con-





sidered in this country as a creature decidedly inferior to man ; her judgment, wishes, and feelings are never consulted, and even in cases where she is treated with indulgence and distinction, it is on account of her relationship to man, never from a sense of individual merit. When Alfred remarked this to his father, Mr. Campbell replied, “ yes, my dear, it is to Christianity that woman owes those high and just privileges, which at once secure her own happiness, and teach her how to contribute to ours. It is certain that the Jews, as ‘taught of God,’ always held their women in a far superior light to the idolatrous nations by which they were surrounded, but yet it remained for our Lord himself to give them their due place in society here, and impart to them the hopes of immortality hereafter.”

They now prepared to bid a final adieu to the Egyptian capital, happy to observe that,

through the wise conduct of its present governor, this long neglected country (blessed by heaven with a fine climate and two abundant harvests, the first of which was now beginning to spring in January), was likely to assume a better form ; the canals were clearing, commerce improving, ancient quarries beginning to be worked anew, and even steam engines applied to navigate vessels on the Nile; so that every thing bore the appearance of improvement, and gave promise that she, who was once " Queen of the Nations," should again lift up her head from the dust.

Following the advice of the Consul, they procured at this time Turkish dresses, Mr. Campbell having previously suffered his beard to grow, and cut off his hair. No circumstance which had yet occurred, inspired our travellers so strongly with a sense of the vast distance they were now from their native country, and that they were indeed " stran-

gers in a strange land," yet obliged to affect the appearance of those who were hostile to their faith, indifferent to their safety, and even in laying down the outward symbols of mourning for one so dear to the heart, and present to the memory, sorrow was unavoidable.

After a long and difficult bargain with an Arab for three asses and a camel, they set out, having engaged a Maltese interpreter, and they had shortly the satisfaction of joining another party who were glad to strengthen their numbers, as all were alike fearful of encountering those bands of Arab plunderers which infest the country, and render travelling as dangerous as disagreeable. The first night they slept out of doors, under the blankets with which they had furnished themselves, and eat of the provision which also formed a part of the baggage of their camel. The camel driver made them some bread: he

kneaded the dough in a leathern napkin, mixed a good deal of salt with it, and having made a flat cake about an inch thick, baked it on dried camel's dung, it was found very good, and helped their breakfast materially; they were now fairly launched on the great desert where the children of Israel wandered, but in a different direction.

The second day's journey, their road still lay through the desert, but it was skirted by cultivated plains, which were extremely beautiful, as the crops of doura were springing of the most lively green, and the retiring floods had still left many spots covered with water, which appeared like lakes and rivers of silver, shining on emerald plains; the desert itself was enriched with wild shrubs, and presented a perfect contrast to the deserts of Nubia (where our English travellers have prosecuted so many toilsome researches), being covered with abundance of dwarf vege-

tation, which the camels with their long necks could crop as they went forward.

They found that these useful and surprising animals, when grazing and without work, are capable of going five, six, or even seven days without drinking, but that when travelling it is necessary that they should drink at least every three days; and the drivers who accompanied the present parties of united travellers were observed never to lose any opportunity of thus refreshing them, it being evident that, although they were able to live without water, they were much better for it. They could not fail to notice the bounty of Providence, in thus planting the desert with vegetables of a succulent and nutritious kind; but their attention was repeatedly withdrawn from agreeable contemplations, by the appearance of parties of Arabs of very suspicious appearance, but who on perceiving the present strength of their party,

and that they were well armed, contented themselves with asking for backhuish (a present), but did not venture to attack them.

Thus passed with little variation seven days, in which their journey was much pleasanter than they could have expected it; the sand then became heavy, and the road laborious, and they observed many carcasses of asses and camels, which indicated robberies committed by the Bedouin Arabs. They met a small caravan, who made some insolent demands upon them, and from their manners appeared little better than the robbers they had feared; after passing them they crossed a plain of thick hard salt, resembling firmly frozen snow, which did not in the least give way to the feet of their animals. Whilst breakfasting a man came up to them on horseback, who vapoured a good deal about his power of stopping European travellers, but rode off without doing them any injury.

Some hours afterwards, on reaching some wells of fresh water, they had the misfortune to fall in with a large party of Tarabeen Arabs, who entered into a violent dispute with the conductors, and ended by levying a contribution on all the party who were not well armed, but of course our travellers escaped their imposition.

On the evening of the ninth day they once more entered the abodes of man, by reaching El Arish : this is a walled town, and, in some marble pillars, exhibited Roman ruins. There are a few palm trees in the place, yet the ground all around it is barren, but there is a fine well of water in it, which is an object of so much importance to those who, in the language of Scripture, are "travellers in a thirsty land," as to supersede all others. Mr. Campbell told his son "that this place was also remarkable for being that where Sir Sidney Smith made a treaty with

the French, which his superiors refused to ratify."

Soon after midnight they left this village, being extremely anxious to avoid seeing more of the Tarabeen Arabs: but to their surprise and mortification they soon perceived that one had followed them, and they were sure it was with a bad intent. The desert now assumed its most favourable appearance, being adorned with shrubs as before, and they passed many flocks of sheep and goats, attended by armed peasants. They passed a temple of considerable magnitude, the tomb of a sheikh, which is a title given alike to a great man or a saint, and they saw some partridges, and a kind of rat, called by the conductor *gerba*, which runs like a kangaroo. At sun-set they reached the village of Haneunis, which is seated in a valley, and its environs are prettily laid out, so as to give the whole a picturesque appearance; and they remarked that both the

houses and the inhabitants were much cleaner and handsomer than those of Egypt.

They now entered the track which brought them into what might be called an inhabited country, and had the satisfaction of knowing that they had passed over the desert, of which so many dangers are predicted to all and so many hardships descanted on; and, except that their faces were tanned, and that they were a little wearied with going two miles an hour only, for so many days, with nothing to vary the scene, save anxiety on the subject of Arab incursions, they did not find themselves the least worse for their long peregrination through the deserts.

They next reached Esdier, in which they remarked some remains of antiquity, and then proceeded to Gaza, the frontier town of the land of Canaan, which bore in its present appearance much of the beauty which the land of promise possessed. Sycamores, olives,

mulberries, cedars, and fig trees adorn it abundantly; but when they had really entered the town they found the houses poor and dirty, although the inhabitants were clean and well looking. The women wore white or blue shirts, with a large white shawl thrown loosely over the head, which answered the purpose of a veil.

Finding that their religion was suspected, and would subject them to insult from the inhabitants, Mr. Campbell determined to proceed, though they were now reduced to their original party; and Alfred acquiesced, although he could have liked to remain at Gaza, and to have sought out the place where Sampson carried away the gates. (See Gen. c. x.) On leaving it they entered an open country, partly cultivated, and at three in the afternoon arrived at Asdoud, near which they found an antique building intended for a khan. It consisted of a large enclosed court, entered by

an arched passage, within which on each side are piazzas ; on the right of the south entrance are various chambers, and on the left it seems that there has been a Christian chapel, as appears by an altar and a cross. The sight of these relics of their own religion, now trampled on in the very land from whence it sprung, was very affecting to our wanderers ; but before they had time to make any comments to each other, they found themselves surrounded by the natives, who flocked round them not merely from curiosity, but under the persuasion that Mr. Campbell was a hackin or doctor, and they earnestly besought him to give some medicine to a sick young man whom they brought out, and who appeared to be in a decline. As Mr. Campbell had really got a small stock of medicines he gladly complied with their request, taking care to give only that which could do the patient no harm, and might probably communicate relief. On

receiving it they applied immediately to Alfred* for a lock of his hair, the interpreter informing him "that the smoke of Christian hair, burnt whilst the medicine was working, would ensure the cure of the disorder." He could not forbear to laugh at this superstition, but he complied with their request, to their great joy, and on receiving it they immediately fetched them honey and bread as a reward; and even when pressed to accept of payment for it would not take any thing whatever.

It was their intention to go by way of Ascalon or Ashkelon, where Sampson slew thirty men (see Judges, c. xiv. v. 19), and where it was said there were remains of a Roman amphitheatre, and that Lady Hester Stanhope had made some excavations (which however failed in their object); but this route they found the camel driver could not take, they there-

* When Mungo Park was at Dinggee he was requested to give a lock of his hair to make a saphie by a foulah.

fore contented themselves with having seen Asdoud, in the Old Testament called Ashdod, and Arotus in the Acts of the Apostles, and bent their steps to Jaffa, the ancient Joppa.

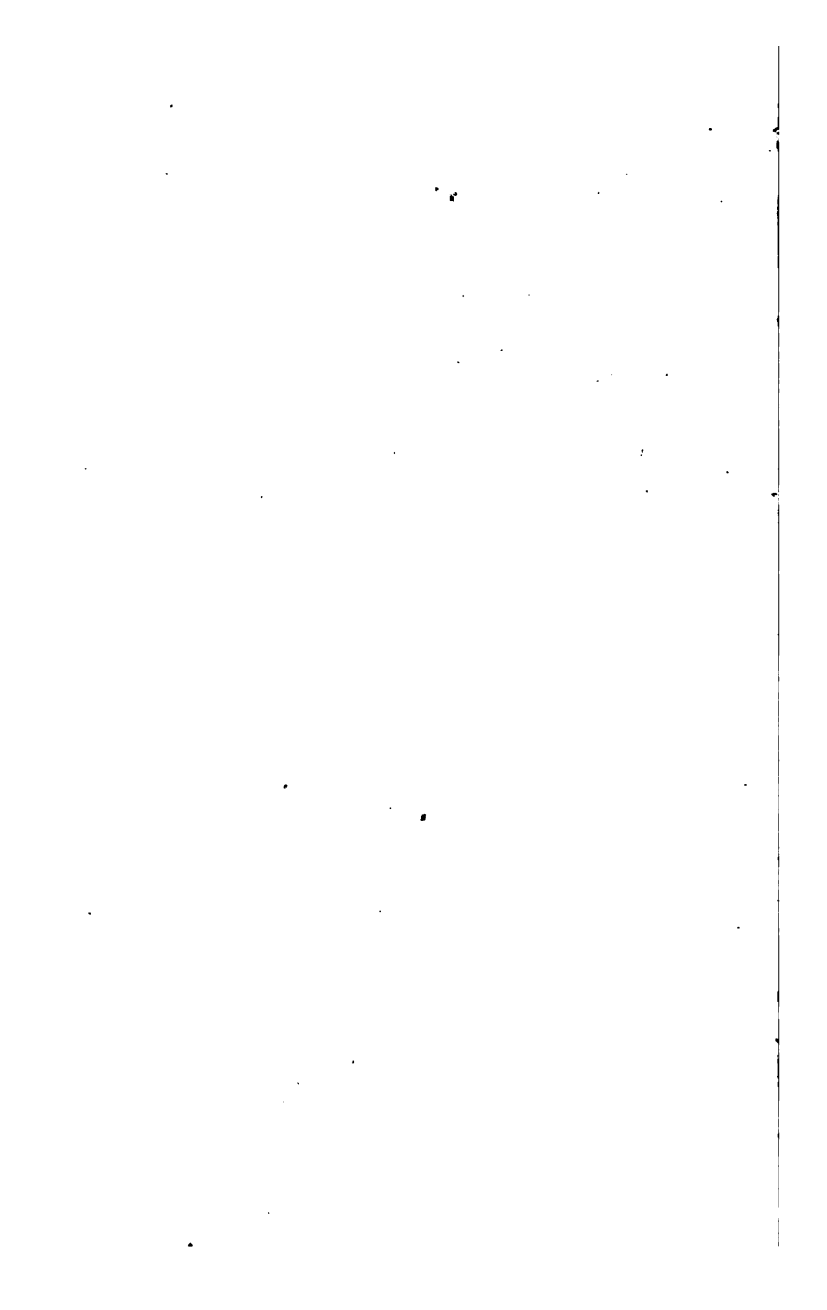
They perceived in this part of their journey the great difference of climate between this country and Egypt, for several ruins, especially the arch of a Roman bridge, was overgrown with bushes and weeds, and presented the same decayed, but picturesque appearance, such objects present in our own country. They left to the right Ramla, the ancient Arimathia, and Loudd, the ancient Lydda, then crossing some sand hills they came to the sea-beach, four or five miles from Jaffa, and continued coasting till they came to the back of the hill on which the town stands, which they reached through beautiful gardens, although the soil is of deep sand.

Alfred was all eye and ear, on arriving at a place so often named in sacred and profane

history, and which had so recently been again brought remarkably before the world. As, however, they were now thoroughly wearied, their provisions completely exhausted, and rest and comfort absolutely necessary, their first care was to inquire for an inn or khan; but on finding to their great disappointment that there was neither, they were obliged to repair to the person acting as the English Consul, Signor Domiani.

This was a man about sixty years of age, and a perfect original. He was dressed in the Turkish mode, excepting an old brown cocked-hat covered with grease, and put square on his head; his beard was at least of a week's growth, and his back was ornamented with a plaited pigtail hanging to his middle, every part of his dress being soiled with the drippings of soup and fat. It was with great difficulty that Alfred preserved his countenance when this curiosity affected to





receive them with a dignified air, uttering several "favorescas," and leading the way to his saloon with great state. The room was of a piece with the master, it was filled with water-melons; a dirty sofa without a cover, well stocked with fleas, was the principal article of furniture; and numerous holes in the floor gave free access to the rats. After a long period of fasting (as they had that day breakfasted on a small portion of dried fruit), it will be supposed they were not a little rejoiced when supper was announced, as they really hoped their host, from the long delay, would produce something good. Alas! there was nothing but rice and cabbage, for the Signor observed "it was Giorna della penitenza" (Saturday).

They slept in the saloon, and were almost devoured by the fleas; and finding that old Domiani the consul was altogether unable or unwilling to make them in the least degree

comfortable, they proceeded in the morning to present their letter from the Propaganda Fidei at Rome to the convent of St. Peter.

In proceeding thither, they obtained a better view of the town than they had hitherto enjoyed; it appeared to be built tier above tier upon the side of a rocky mountain, rising gradually from the sea, crowned with a castle, and defended towards the ocean, from which the place must appear grand and imposing. The convent of St. Peter, which they now entered, is an ancient edifice close to the sea, built upon the spot where this Apostle once lodged (see Acts, c. x.); they were received with truly Christian charity by the monks, who warmly congratulated them on having entered the Holy Land. The brotherhood consisted of a superior, four friars, and ten lay-brothers. They wore gowns, cowls, and long beards, with white rope round the body; some spake Spanish and some Italian. They

conducted our travellers to a snug cell, commanding a delightful view of the harbour, and paid them every attention. At twelve o'clock they were summoned to dinner, which consisted of vegetables, soup, fish, stewed poultry, and sour wine. After dinner, which occupied a very short time, they retired to the apartment of the superior, where liquors and cakes were handed, and conversation took place. They found that two of these friars were natives of Spain, and had accompanied the Princess of Wales from this place to Ramah, in her pilgrimage to Jerusalem. In this convent Buonaparte fixed his abode whilst at Jaffa, as considering it the most illustrious or holy; a rule in choosing his habitations from which he never swerved, doubtless from political motives. On the following day they visited that memorable place, about a mile out of the city, where Napoleon

inhumanly massacred the inhabitants in cold blood, when the town was fully in his possession. The number thus slain is uncertain, but the fact cannot be doubted, as there are numbers now living in Jaffa who attest it. They also saw the hospital where he caused the sick to be poisoned, to prevent them from falling into the hands of the Turks. This place is now the Armenian convent, and one of the priests assured Mr. Campbell that he was in the town at the time, and he knew that there were only five and thirty men who died in this manner.

In looking back on these circumstances of human atrocity, and human suffering, the hearts of our travellers sunk into despondency, which was not much relieved, when, on visiting the Aga, they found many difficulties attending the continuance of their journey which they had not foreseen; but

one circumstance occurred before they left him which afforded them the sincerest pleasure.

Their Maltese interpreter, some twenty years before, had been in a respectable situation of life as a trader in cotton from Syria, and on some occasion had, according to the universal customs of the east, presented the Aga with a watch. The parties never met again till the business of Mr. Campbell rendered him obliged to seek the advice and assistance of the Aga, whom he addressed through his interpreter. The poor man was immediately recognized, the alteration in his affairs noticed kindly, and the Aga, saying it was now his turn to make a present, absolutely forced on him a sum of money. The Maltese, who was a very honest man, and satisfied with the payment he had received from his employers, would have declined it, but the other persisted in presenting it,

affording an instance of disinterested generosity worthy of admiration any where, but more striking as contrasted with the universal spirit of extortion practised in the east.

Alfred did not forget that St. Peter saw his vision of clean and unclean beasts at Joppa, perhaps on the very spot where he laid his own head. He also remembered that Hiram, king of Tyre, sent Lebanon cedars by sea to Joppa, for the use of Solomon in building the temple. He had the pleasure of going with one of the monks to the place where St. Peter raised Tabitha (see Acts, c. 9.), about a mile out of town. There was formerly a church built on the place, but the Turks have demolished it: the situation was fine, lying in a beautiful grove of the prickly pear tree.

They informed Mr. Rae Wilson, when there, that so many of the dead bodies murdered by Buonaparte, were thrown into the

sea, that the inhabitants eat no fish for three months, and that crowds of voracious jackalls, which infest this country, were absolutely gorged with those which had remained upon the place.

The kind attention of the monks continued unimpaired to the last, and through them they were finally forwarded on their way by mules, furnished by the convent at Ramah. Although all was provided on a principle of hospitality, and according to ancient usage in the church, yet no respectable traveller quits the convent without making an offering to the poor, which was presented now not only by Mr. Campbell, but his son, who had become really attached to the good fathers; and they departed amidst the blessings and regrets of all the brethren, towards whom they felt a sincere regard.

CHAP. V/

Set out from Jaffa—Bottles and Culinary Utensils—
Sharon Ramah—Valley of Jeremiah—Band of Arabs
—Valley of Elah—Brook where David chose Stones
for his Sling—Jerusalem.

ONCE more the travellers set out on their journey, taking with them, as before, provision for the way. This consisted of bread, cheese, flour, water, and wine; the latter contained in utensils resembling bottles, which are inflated like bladders, and closed at the mouth by slips of wood. They are so strong that they last for a long period, and when worn out, can be patched up: they are of a dark colour, and hang up exposed to the smoke which always fills the hut of an Arab, and are frequently alluded to in the Holy Scriptures.

Leaving the coast, they now addressed themselves to Ramah, which they had seen at a distance—the ancient Arimathea, not that place of old, remarkable for the murder of the innocents. They crossed the plain of Sharon, and enjoyed a pleasant ride to the convent at Ramah, observing on their way several Turks employed in the operation of spinning cotton, and others in making baskets. They were again received very kindly by the superior of the convent, which is founded on the spot where the habitation of Nicodemus formerly stood, and is called by his name. This place is also held in high veneration, from being the spot where Joseph of Arimathea was born, that kind and fearless disciple, who, in the midst of a wicked and cruel generation, yet sought out the body of a crucified Lord, to honour it by the rites of sepulture in his own future grave.

We must here remark, that Ramah and

Lydda were the first places which fell into the hands of the crusaders, and the place where they now halted at gave proof of its former importance, by shewing the ruins of a church greatly resembling that of St. Andrew's in Scotland. The tower of this church was much injured by lightning two years before, which rendered the ascent difficult; but Alfred, light of foot, and accustomed to scale the precipices of his native mountains, succeeded in climbing nearly to the top, and enjoyed thence a wide-spread, and beautiful prospect, including the sea-coast, Jaffa, and the whole surrounding country, which shewed, in various directions, flocks of sheep, and shepherds playing on their pipes, in all the ancient simplicity of pastoral life.

The ruins of another church, built by the Empress St. Helena, (who is held in high veneration by the monks, not only for the numerous churches she founded, but for having,

as they believe, discovered the cross on which our Saviour suffered) is not far from the former, and many other proofs remain to evince the ancient consequence of Ramah; but the town is now a poor, ill-built place. The friars have little or no intercourse with the inhabitants, they are securely intrenched in their convent, of which the massy doors are kept securely fastened, and from their terrace they can see all that is passing in the town, which lies below them, and also enjoy a magnificent prospect. In this comfortable asylum, Buonaparte took up his abode for a time.

Having procured mules from hence, they again set out, and after crossing an extensive plain, entered a labyrinth among the mountains, called the Valley of Jeremiah. The sides were steep, and clothed with brushwood, amidst which a few flocks of goats, guarded by ferocious looking Arabs, picked

up a scanty subsistence. No ravine could be more wild, romantic, and terrific, than this place, and as each person passed singly and silently along, he instinctively grasped his pistol, as if he expected, the next step he made, to see banditti springing upon him from the jutting crags.

Sometimes the road was so narrow, and the risings so precipitous, that the mules could scarcely be compelled to go forward; but at last, to their great joy, they found they had arrived at a considerable height, as the ocean was again seen, and looking back they perceived Jaffa and Ramah in the distance; after which, by degrees, they emerged into a more level district, and descended towards a small village called Bugas.

On reaching this place, to their great consternation, a party of Arabs drew themselves across the road in a hostile manner, and seemed determined to offer insult, and most

probably rob them if possible. These persons were of swarthy complexions, with sparkling eyes, and teeth of extraordinary whiteness. They were mostly of wild aspect, and were all cloathed in goat skins, open at the neck, without stockings, their feet in slippers, and shabby turbans on their heads, with girdles round their bodies. They demanded, with fierce gestures, from Mr. Campbell and his son; "Who they were, and whence they came?" On replying, "that they were Britons," the Arabs' ill-humour suddenly vanished, and they lifted up their hands and waved them, which is a motion equivalent to the English huzza; and although they asked many more questions, and desired to look at their pistols, yet from that moment all apparent hostility ceased, and it appeared that even these sons of Ishmael, whose hand has been against every man so many generations, were at length softened with regard to England.

When this formidable party were gone, their guide, who had been sent with them from the convent at Ramah, pointed out the ruins of a small church on the spot where the Arabs caused them to halt; it had been formerly dedicated to the prophet Jeremiah, who lived at Bugas.

Every step now became more interesting, since every furlong brought them more within that circle, where the great father of all more particularly revealed his will, and made his power known; and often did they cast their eyes around, as if they expected the patriarchs, or the apostles, again treading the hallowed earth, and appearing in the pursuit of their divine mission.

These sublime emotions were more particularly felt by Alfred, for his heart was full of that sensibility which is peculiar to the spring of life, and which his education and his travels alike turned to subjects of religious

contemplation and devout affection, and his memory and his mind were alike taxed to their powers of recollection and of feeling, although the rugged road they again traversed, for a considerable period, obliged him to be silent.

They now entered the Valley of Elah, where Saul encountered the Philistines, and paused to observe how exactly the local situation corresponds with that given of it in the Scriptures (see 1st Sam. c. 16). Soon afterwards they crossed the bed of the torrent from which David chose the stones for his sling, with one of which he slew the giant Goliath, when at this very place he defied the armies of the God of Israel. Alfred could not forbear to dismount, and load himself with pebbles, recalling, as he did so, all the actions of that princely shepherd to his mind, from the time when he came to see the camp in this valley, conscious of the high destina-

tion of heaven, yet utterly ignorant as to the fulfilment of it, to that period when he swayed the sceptre over his native land.

Fully occupied with this subject, Alfred could think on no other, and saw nothing else that interested him until the tract became very elevated, and the weary steps of his mule led him to consider how long and fatiguing this day's journey had been, when at once he found himself at the top of the hill, and by a sudden turn in the road—Jerusalem itself—Jerusalem, seen under all the glories of a setting sun, was before him.

Instantly jumping from his mule, Alfred prostrated himself on the earth, and devoutly thanked Almighty God that he had preserved him through so many dangers, and permitted him to feast his eyes with that view which he had so long desired to behold—that he had thought him worthy to tread the same soil which his Redeemer, the Lord of Life, had





trod before him, and to perfect his own faith and that of others (as he humbly hoped) by witnessing the fulfilment of many awful prophecies, the development of many peculiar characteristics of the country, habits, and manners, in confirmation of the great truths of the gospel and the revelations of holy writ.

Mr. Campbell was himself little less affected than his son ; but the holy joy he felt, was, in one sense, subdued by the remembrance, that the presence of her, whose pleasure would have raised his own ten-fold, was wanting ;—yet, in another moment, his emotion was exalted, by remembering that he now gazed on the spot where life and immortality were insured to man, and that from this divine source of comfort he was enabled confidently to expect a reunion with his beloved wife, which should have no end.

They now remounted, and slowly pursued

their way, admiring the holy city as it lay before them, glowing in the splendour of an eastern sun-set, which threw on its towers, minarets, mosques, monasteries, and particularly the dome over the church of the Holy Sepulchre, a radiant and glorious light. They cast around their eyes, as if to concentrate in one view all those sacred objects dear to the heart of a Christian, and impressed indelibly on his ideas, and were ready to imagine that they knew where to look for every place once honoured by the presence of their Saviour or his Apostles. In the midst of poor Alfred's conjectures, Mr. Campbell reminded him that the city before him was not the Jerusalem where our Lord's ministry took place, for that fallen city had now suffered the fate her crimes had merited, that the plough had passed over the place of her palaces, and on the unparalleled temple, so long her just pride, the wild fig was springing,

the raven croaking. He reminded him that our blessed Lord was carried "without the city" to be crucified, as one unworthy even to die within it, whereas they could plainly see that Mount Calvary was now *within* the walls, by the cupola of the church upon it.

"So much the better, dear Father; I like this Jerusalem better than I could have liked the other, it is the city of Christians, of those who have hallowed the grave of their Redeemer, and rendered that honourable, which was marked for dishonour."

Mr. Campbell shook his head; he could not forget that Christianity had indeed a slender footing in this, the place of her birth, and the judgments of the Most High upon the unworthy professors of a pure religion, both in the Mosaic and Christian dispensation, in this most remarkable of all earthly places, filled his heart with deep and solemn awe. He did not, however, say any thing to

check the innocent and devout joy of his beloved boy, which continued to illuminate his countenance and fill his sparkling eyes with delicious tears, until they had entered the city and were conducted by their guide to the convent of the Franciscans, where they were courteously received; and overcome alike by fatigue and the exhaustion arising from strong emotion, they soon retired, and sunk into profound repose in the cells provided for them.

CHAP. VII.

**Palentine—Jerusalem—Historical Sketch of the City, &c.
—Mount of Olives—Shape of our Lord's Foot on the
Summit—Garden of Gethsemane—Valley of Jehoshaphat—Port of Siloam.**

ON their meeting in the morning, and beginning to arrange their plans for the day, Mr. Campbell, as a preliminary to particular observations, made some remarks on the country in general.

“ You see, my dear Alfred, from the whole face of the land we have hitherto passed, that Palestine is a rocky country, and, allowing for the difference of climate, a good deal resembles our own. This fact we might indeed learn from revelation, for Moses, when conducting Israel

through the wilderness, which we have so lately passed, bade them remark the difference between the low, or flat lands, they were quitting, and that on which they were about to enter. I think it not unlikely that you can give *me* some account of Jerusalem, for your reading is more recent than mine, so pray, my dear, tell me what you know."

"Dear Father, sorrow has injured your memory, but I will thankfully endeavour to recal it, not doubting but, as I proceed, every thing will revive in your mind necessary to be recollected.

"Jerusalem is supposed to have been founded by Melchisedek, who is called 'king of Salem; and priest of the Most High God,' (see Gen. c. 14), two thousand years before Christ. It was soon after that time captured by the Jebusites, who extended the walls and constructed a castle or citadel on Mount Sion. Joshua took the city, but not the

fortress, nor was it established as the capital till the time of David, and to the power of Solomon, his son, it was indebted for all its grandeur and beauty; in particular for that sumptuous edifice the Temple, a building never surpassed by any age or nation. In the time of Rehoboam, this city was stormed and plundered by the king of Egypt; during the reign of Manasseh it was besieged by the Assyrians, and the monarch made captive; and Nebuchadnezzar razed the fortifications, burnt the temple, and carried away the inhabitants as prisoners."

"Aye! that was indeed a memorable period, alike, for the conqueror and the conquered," said Mr. Campbell: "but go on, my dear boy—I rejoice to find you are so well versed in the history of a people closely connected with every thing most valuable to us."

“ Seventy years after this event the people were restored to their country, and Zerobabel began to rebuild the sacred structure. Alexander the Great marched against the city, but was propitiated by the high priest and his brethren, and entered the city as a friend, offering himself sacrifices in the temple; but it was afterwards sacked by Antiochus, who profaned the holy city by placing the image of Jupiter there. The Maccabees rescued their country from the hands of the oppressor; but in a contest between their descendants, the Romans were applied to; and that wonderful people, then masters of the world, interfered in such a manner, that Pompey became master of Jerusalem; and when Judea revolted from the Roman yoke, Titus besieged the city, captured, and totally destroyed it, fulfilling the prophecies of our Lord on this subject, he having been born,

and completed his ministry on earth, between the time of Pompey and Titus Vespasian, preceding the latter about sixty years.

“ Adrian began a new city upon the ruins, which is supposed to be the present one ; but to Constantine and his mother Helena we may principally ascribe it : and as they restored the worship of the true God, and were desirous of doing honour to our Lord, to them we may ascribe the form it now bears, and the inclosing of those places held sacred by us as Christians, within the gates. The Caliph Omar was the next conqueror, and it was held by his successors until the united princes of Europe made war in its behalf, rescued it in the great crusade from pagan hands, and under Godfrey of Bouillon displayed the standard of the cross from its walls ; but in the year 1217 the advantages thus obtained were lost, and Jerusalem, since

then, has remained only the capital of a Turkish province.”

When Alfred had thus recapitulated the leading traits of history relative to this sacred and memorable place, they set out to walk round the outside of the walls, and acquire a general idea of its extent and relative situation.

For this purpose they went out by the gate of Bethlehem, having the pool of Siloam in the valley to the right hand, and on turning to the left at Mount Zion, the valley of Jehoshaphat lay below them. The Mount of Olives, which rises on the east of Jerusalem, was before them, and they re-entered the city by the gate of St. Stephen. Every name they heard, every place they beheld, awoke in their minds the most sublime pleasure, the most devout recollections ; and all their past fatigue, and even the distance of their dear

country and beloved relations, faded in the memory before their present satisfaction and humble thankfulness of heart.

From the observation now made, they apprehended that the circuit of the whole wall could not exceed three miles, and as it contains 25,000 inhabitants, it may therefore be considered a very populous place. During their walk they observed the husbandmen occupied with the plough on Zion, thus proving the prediction of the prophet (see Micah c. 3, v. 12), at a time when undoubtedly the "hill of the Lord" bore a far different appearance, and they now stood still, to take a general view of the city, as it again lay before them.

Though stripped of its ancient beauty, the general appearance is yet striking, and conveys the idea of a considerable city. It is of a triangular form, and is situated on a rocky eminence, with steep ascents on all sides,

and at the south end of a large plain, extending northward to Samaria, it is inclosed within walls, which in some parts are 150 feet high, encompassed by a deep valley, surrounded by mountains. Thus from a distance, though shorn of its greatness, it is even yet imposing ; but on actually entering the place, every idea of beauty and grandeur is instantly banished, and the mind reverts only to those which consider it as lying under a curse. Narrow streets, filthy bazaars, miserable ruins, and a general air of wretchedness and desolation, pervade it on every side. To the north is the holy sepulchre --to the south Mount Zion—and to the east is the place where the Temple of Solomon formerly stood.

After a slight refreshment with their good friends the monks, they again set out, being now accompanied by their guide and interpreter, in order to see more particular places.

Leaving the city again through the gate of St. Stephen, they were conducted to the place which is nearly contiguous where he suffered martyrdom; after which they were shewn the church of the sepulchre of the Virgin Mary, situated between the Mount of Olives and Jerusalem, founded, like so many others, by St. Helena. They found it a small square building, with a flat roof, and a door on the south side, by which there is a descent into the interior by steps, having on the right hand a small chapel with the tomb of St. Ann, the mother of Mary : on the left is another, where Joseph the husband of Mary was buried. Eighteen lamps were burning in these chapels ; and although doubts might arise as to the authenticity of the fact that those distinguished persons were indeed buried here, yet, since it was certain that their dust had mingled with its native earth within a little space, and might probably be here, a pensive and

tender tone of mind, in unison with the scene, was induced, which made its impression indelible on the memory.

They next crossed over the brook Cedron, and proceeded to the Mount of Olives, passing in their way several grottos excavated in the rock. Higher up they reached a cavern, or subterraneous church, consisting of several arched vaults, where the Apostles composed the creed now bearing their name, and which Alfred saw, with grief and indignation was now filled with rubbish; but he forgot even this when, about fifty yards further, the spot was pointed out to them, where our Lord stood when he looked down upon Jerusalem, in sorrow, and pronounced that memorable prophecy so awfully fulfilled, (see Matt. c. 13.)

On the top of the Mount of Olives, they were shewn the impression of the left foot of a man, ten inches in length, and four in

breadth, made on the rock, which is devoutly saluted by pilgrims, as the miraculous impression of our Saviour's foot, made on his ascension into heaven. Mr. Campbell observed, "that he had his doubts as to a fact not recorded by the early disciples as a miracle; but he thought it not at all improbable that some of those who witnessed the ascension, in their zeal to retain the memorial of that great event, had traced this outline," and he waited gladly whilst Alfred drew the form exactly on paper.

Sublime and endearing emotions possessed their hearts, during the whole of this walk, over ground for ever sanctified in the eyes of the Christian, as the undoubted scene of our Lord's ministry, as well as of its awful and soul-exalting close—here he gave the great seal of our faith, unbarred the gates of immortality, and in the promise of a new existence, purchased by his own blood, and insured

by his own resurrection and ascension. "Glory to God, good will to man," inevitably sprung in their bosoms as they cast their eyes round, and for a short time father and son, clasping each other, poured out in silent thanksgiving to God the overflowing adoration of their grateful hearts.

Casting their eyes over the wide view which now presented itself from the summit of the mount, they were reminded of many parts of their own country, the highlands of Scotland, from the number of hills, which appeared as if the raging waves of Ocean had been suddenly fixed; at a great distance they saw those which overhung the Dead Sea, and looked desolate and dark.

In descending, they noticed the fine situation of that spot where the temple had once stood, and which even now is held sacred by the Mahometans, who for some time hesitated about building there their principal mosque.

They have one very splendid, which now stands on a place in front of the mount, once considered the site of the temple, which has led some travellers into error on that point, and which our friends noticed as now in a state of repair. They observed many olive trees, as they descended, of a very great age, and were told by the guide, that at Athens there were groves of olives older than the most ancient buildings of that city—if so “these trees had perhaps survived the ruin of Jerusalem?”—“had grown in the time of our Lord himself?”

These observations were cut short by their arriving at the garden of Gethsemane, which is situated at the foot of the Mount of Olives, near the brook Cedron. It is a piece of ground, surrounded by a coarse low wall, of a few feet in height, and is about the third of an acre in extent. Here they found seven olive trees, actually said to have been in

existence at the time when our Lord was upon earth ; and so highly are they venerated by the Christians, that any Catholic who was known to pluck their leaves or injure them would be subjected to an excommunication from the privileges of his church. Beads are made from the stones of these olives, and a string of them was afterwards given to Alfred, as the most sacred object that could be presented to a traveller.

It was in this garden that our Lord retired to pray, and endured that awful agony of spirit, in which for a moment he shrunk from the terrific scene to which his closing ministry on earth was now hastening (see Matt. 24. Mark 14. John 18). At the upper end is the part where the Apostles, unconscious of the sufferings of their beloved master, and weary with watching, fell asleep ; and in the middle is the place where Judas met him, and betrayed him by a kiss.

In this place they found many grottos, and it struck Mr. Campbell that it had probably been used in former times as a burial-place, since it was an ancient practice to bury the dead in gardens. Our Lord himself was so interred (see John 19 c. 24). Almost all the places pointed out as remarkable in the Holy Land, and the whole of the neighbourhood, are in grottos or gardens; and the Jews of the present day ornament their burial-grounds like gardens, which proves the antiquity of the practice, and increases the credibility that these places are held in veneration from authentic tradition.

They now returned to their Franciscan convent, their kind and quiet home, happy in being received as Christian brethren; and although, as Mr. Campbell observed, "they came from a country the most averse to the Church of Rome, and the most intolerant to her ceremonies and superstitions, yet here,

when both parties were in the land of the enemies of their faith, and surrounded by circumstances which yet quickened and confirmed it, all lesser differences were forgotten, and they felt alone that they were *brethren*, united in danger and in devotion to one sacred cause."

CHAP. VIII.

Jerusalem continued—Valley of Jehoshaphat—Pit of Nehemiah—Isaiah sawn asunder—Pool of Siloam—Tombs—Suspicion of the Natives—Gates—Palace of Pontius Pilate—Way to Mount Calvary, called Dolorous Way—Church—Curious Stones—Pool of Bethsaida.

SEVERAL successive days of rain confined them to the convent at this time ; but as soon as the weather allowed, they again set out to visit those places most remarkable.

Their first walk was to the valley of Jehoshaphat, which lies on the eastern side of the garden of Gethsemane. Here the first object pointed out is the pit of Nehemiah, where the avenger of Israel discovered the sacred fire which had been concealed there

during the Babylonish captivity (see Maccabees I. 19). Soon afterwards they were shewn the place where the prophet Isaiah is said to have been sawn asunder. As history is silent on this subject, Alfred eagerly enquired "what were the particulars handed down by tradition?"

"It is said," replied one of the monks, who had then accompanied them, "that Manasseh, that wicked king, had formed an idol, which he commanded to be worshipped. The prophet earnestly endeavoured to dissuade him from this act of sin, on which the brutal monarch punished his zeal, by ordering that he should be tied between two boards and sawn asunder; and it is, I think, evident, that this account was known and credited by St. Paul, from his enumerating this horrid punishment amongst those which were undergone by the early saints and martyrs."

A little beyond the scene of this martyrdom, they reached the pool of Siloam, frequently alluded to in the Scriptures : it is of a brackish, disagreeable taste, and flows for several miles, being emptied into a sort of basin surrounded by a wall. Over against this pool is the "Mountain of Offence," so called from Solomon having there committed those acts of idolatry to which he was tempted by his strange wives. Near the foot of this place, "the field of blood" is shewn, where the traitor Judas hanged himself ; and beyond this they were conducted to two massy pieces of antiquity, one of which is named the tomb of Zachariah and Absalom. It is formed in an extraordinary manner out of the natural rock, about eighteen feet high, and ornamented with semi-columns of the Doric order, hewn in the entire stone, and supporting a cornice, over which rises a pyramidal roof. Since Absalom was not

supposed to be buried in this valley, it is conjectured to have been formed during the life-time of this prince; and such was the antipathy of the Jews to his memory, that they are said to have thrown stones at it in passing, as a mark of their reprobation of his unnatural rebellion against his father. Near it is the tomb of Jehoshaphat, which gives name to the valley.

It was mortifying to our friends to observe the entrance to one of these tombs choked up with earth, and they both proposed having it cleared away, but they were immediately informed that it would be unsafe for any Englishman to make such an attempt, as the Mahometans could not bear to see them engage in any work of the kind, as they always conceived that they were in search of treasure. The same jealousy, or something similar, prevents them from allowing any European from entering their mosques; and

it was with the utmost difficulty that even Sir Sidney Smith, who it appears is yet a great favourite amongst them, was permitted a short view of one. The fathers told them, "that their countryman, Mr. Rae Wilson, having ventured to put on his English dress to take this walk, on returning into the city, by the very spot where St. Stephen was stoned, was himself stoned by the inhabitants, such was their aversion to a costume by which he might be said to proclaim his faith, and that he was only saved from great injury by his extraordinary speed in running." Although a Christian is easily recognized as such, yet as they consider it a proper compliment for him to adopt the oriental costume, and conform to their usages, so long as he does it, they rarely insult him; but the moment he ceases to shew this mark of submission, he loses the degree of protection thus insured to him;

and becomes amenable to the suppressed hatred they all feel towards the Christians.

In this valley there is a burying place still belonging to the Hebrew population in Jerusalem, and those who still retain their ancient desire of laying their bones with those of their fathers—a desire, perhaps, inherent in all people, but least important in the eyes of those whose hopes of immortality are the strongest. Alfred, on casting his eyes around the place where they stood, observed, “that it was to him surprising that the Jews universally, and even a number of Christians, believed that the general judgment would take place in this valley, since it was certainly a very small place for such a purpose.”

“The idea has arisen,” said his father, “from the prophet Joel, who says,—‘all nations shall be here gathered;’ but I doubt not he speaks in a figurative sense, for as ‘of

that day and that hour knoweth no man, not even the angels that are in heaven, so neither can any place be fixed on, where that 'great and awful day of the Lord' shall be revealed.

After this, for several days, they might be said to run through the city, and on every side of it where any thing could be seen, and alike in the place, the people, and the customs, they remarked, fully confirmed the observation of Dr. Clarke and other travellers, that the habits of the people remain the same as they are described in the scripture, and that every circumstance proved the truth of the sacred writings even to minute accuracy.

The Christians reside in a particular quarter of the city called Harat-El Nasura, harat, signifying street. The houses are low, flat in the roofs, have few windows to the front, as they generally look into a quadrangular court backwards. These buildings are gene-

rally enriched by a cloister with galleries round it, which are sometimes faced with lattice work. Fountains are constructed in the centre, and fruit trees generally grow in these courts, that throw out a delicious perfume, and make some amends for the impurities of the streets.

The doors of the houses are so low that they cannot be entered without stooping, a circumstance arising probably, in the present day, from the jealousy of the Christians, who dread giving any facility of entrance to the Mahometans, as they would not hesitate to use it for purposes of plunder; but it corresponds with ancient usage, as we find from the caution of Solomon, when he says, "he that exalteth his gate seeketh destruction."

The massive gates of this city are shut every evening at sunset, and opened at sunrise, which is also an ancient custom. One of them, called the Golden Port, which opens

fronting the Mount of Olives, is said to be that by which our Lord entered in triumph: it is at this period kept closed. The doors of these entrances are locked by wooden keys, about a foot in length, and an inch in thickness, having at one end small iron pikes, equal to the number of bolts introduced in the lock.

The streets of Jerusalem were found generally steep, dirty, and narrow; in dry weather choaked with dust, in wet weather almost impassable from the dust being converted into thick mud. Many of the houses are built of unburnt brick, which is easily wasted, either by rain, or drought, which melts or pulverizes them, and tends to produce this effect. It also explains why the Israelites were distressed for straw, when under the Egyptian task masters, for that material was required to form a connecting fibrous substance in the bricks themselves, and not for

the purpose of burning or baking them, as some have supposed.

They were now conducted to the spot where the palace of Pontius Pilate once stood, and which is at this time occupied by the residence of the Governor, near to the great mosque formerly mentioned. Of the ancient building two steps only remain, projecting from a large gateway, called emphatically "Grief." The flight of stairs, called "scala sancta" at Rome, which persons are permitted only to ascend on their knees, are said to have been taken from this place, and are there deemed peculiarly holy, because trodden by our Saviour, in proceeding to the hall of judgment; they were among the relics transported by St. Helena to the Roman capital.

From this place they proceeded up the street which was unquestionably trodden by the Redeemer on his way to Mount Calvary,

and in the path passed under an arch, now exceedingly ruinous, from the top of which, it is said, Pilate presented our Lord to the multitude. About a hundred yards further, in the road to the place of crucifixion, is a building like the ruins of a church, where it is asserted our Saviour was scourged ; it is at this time a mere receptacle for rubbish ; the pillar to which the divine sufferer was fastened, together with other reliques, were also taken to Rome. They say this edifice was built in commemoration of the spot where the Virgin fainted on beholding her son bearing his cross ; and soon after, passing forward, they were shewn the place where the said procession met Symon the Cyrenian, whom they compelled to aid them. (See Matt. 27, c. 32.)

They now arrived at a strong vaulted arch, in which a door was once hung, called the "Gate of Judgment," through which male-

factors were led to the place of execution. This was in ancient times in the western wall of the city, but it is now almost in the centre of Jerusalem.

The whole way from the arch there is a gradual ascent, but the road becomes more contracted in ascending Mount Calvary. Here the street of Dolorous Way terminates ; and as they had letters to the superior of the convent of the Holy Sepulchre, and intended to see the spot where our Lord suffered at the very period, they did not enter at this time, but on their return looked in upon the Armenian convent, founded where James the brother of John was beheaded by Herod. The view of the interior of the sanctuary here is very magnificent, the altar being richly adorned, as well as the pulpit, with mother-o'-pearl inlaid ; and, what is much more remarkable in this country, it was really clean, and the priests were particularly polite and atten-

tive. In a chapel here they preserve, in a locked case, three large stones, one of which they assert to be the same on which Moses broke the two tables of the law : the next was brought from the place where Christ was baptized, in Jordan ; and the third was brought from the Mount of Transfiguration.

Leaving this church, they proceeded to the gate of Mount Sion, and visited another, said to be built where the house of Caiphas stood ; adjoining to which a small cell is pointed out as a place where Jesus was imprisoned, before he was carried into the presence of Pilate. Under the altar, they shew a stone, which it is presumed was that by which Joseph of Arimathea secured the grave of our Lord ; it is of a red colour, seven feet long and three wide. In the outer court were many tombstones, and in the midst an orange tree, which they said was on the place where Peter stood when he denied his Lord. Con-

tigious to this is a mosque, erected where the Saviour took the last supper, and of course instituted the sacrament; and it is also said that at this place the mother of our Lord expired.

“But surely,” said Alfred, doubtfully, “if Jerusalem was entirely destroyed, all these places could not have been remembered and preserved so exactly, dear father?”

“Most probably, my dear, there are a few mistakes, but I am inclined to think not material ones; for we must be certain that Jerusalem was not so completely destroyed as Josephus would have us believe, since he tells us that Titus, who razed the city to the ground, left a garrison there, which proves there must have been some shelter for his own troops, and certain inhabitants under their government. Among those inhabitants undoubtedly there were some Christians; and after a time, others who had previously fled.

would return, and find all the memorials of their Saviour doubly valuable in their eyes, amid these ruins, which so plainly proved the truth of his denunciation."

Returning after this long and most interesting search, in the principal street, named Tarrah-el-allon, an extensive area was pointed out as the pool of Bethesda, but at this period there was no water in it. Various arches, choaked with rubbish, showed that at some period it had been a reservoir of considerable extent.

CHAP. IX.

Bethlehem—House of Simeon—Birth-place of our Lord
—Convent—Manger—Pools of Solomon—Prospect
at Convent—Princess of Wales—Simeon—St. John
the Baptist—Governor—Antiquity of Eastern Pre-
sents.

As it yet wanted many days to Easter, and the weather was very agreeable, Mr. Campbell began to make excursions in the neighbourhood of Jerusalem, and being furnished with mules and proper attendants, set out early one morning for Bethlehem.

This place, dear and memorable to Christians, as the birth-place of the Redeemer, was once a celebrated city, formerly called also Ephrata; but as early as the time of Ruth bore its present name, signifying “the

house of bread," it being in a beautiful and fruitful district. Bethlehem is about six miles from Jerusalem; and on the road to it they were shewn a well, where it is said the star appeared to the Magi, by which they were directed to the divine infant, for whom they were carrying incense. Proceeding on the same track, they came to the tomb of Rachel, who is said to be buried, "in the way" (see Genesis, 35 c. 20); and this place really stands in a public track. Above this stands Ramah, enveloped in olive trees, distinguished from the other Ramah, as the place Herod began to practise his sanguinary edict against the innocent children of the age of Jesus.

"Ah!" exclaimed Alfred, as they entered the archway, or gate of Bethlehem, now reduced to a mere village—"is this the spot where the Lord of All Might condescended to be born of a woman, in all the helpless-

ness of infancy and the degradation of poverty?"—Was it here that the voice of angels proclaimed Him, whom the tongues of men reviled? What are pyramids and palaces, triumphal arches, and regal domes, when compared to the actual glories of this humble decayed place?"

“ True, my dear boy ; like yours, my heart exclaims, in the language of the prophet, ‘ and thou, Bethlehem, shall be chief among the cities of Judah.’ ”

Their conversation was interrupted by the guide, who pointed out some ancient wells of delicious water, which immediately reminded them of the time when David so earnestly desired to drink of these very springs, which still flow on undisturbed by the troubles and the curses which have changed the face of all things on the surface of this once favoured land.

They next directed their steps to the con-

vent of the Franciscans, contiguous to the church of St. Mary, which was built by Constantine and Helena over the place of the nativity, and forms, with the monastery, a vast pile of building in the form of a cross, looking somewhat like a fortress, but which is entered, like similar places, by a very low wicket. The letters from Rome and Constantinople presented here, had their usual effect, and the brothers received them in great state and equal courteousness, and after the refreshment of coffee, proceeded to lead them to the sacred places, shewing particular attention to Alfred, whose curiosity, zeal, and modesty won upon their affections.

They found the church of great magnitude, and doubted not that at one period it had been unrivalled in magnificence, since it was always likely to have excited the zeal of wealthy Christians for its adornment. The

roof is constructed of the cedar of Lebanon, supported by fifty columns of marble, with which the walls were at one time incrustated, but were afterwards robbed of it for the palace of the Pacha at Grand Cairo. The choir is spacious, covered with a cupola enriched by figures in Mosaic, the gift of Baldwin I., who was here crowned king of Jerusalem.

In viewing the particular places pointed out in this church, they found the advantage of having no doubts as to their authenticity, since Bethlehem had not undergone the changes to which Jerusalem was subjected when it became the subject of pious attention. They were conducted to a small staircase leading to the chapel of the nativity, which is under ground, verifying the observation of Dr. Clarke, that every thing remarkable is in grottos and excavations ; but certainly not therefore disproving their identity, as in eastern countries these places

are found universally appropriated to all the purposes of utility for which buildings are used in Europe. Before the altar, which stands on the spot where our Lord was born, several massy silver lamps (the gifts of Catholic princes) are kept continually burning; and the sacred spot is marked by a star, formed of white marble, inlaid with jasper, and surrounded with a halo or glory, on which appears circularly the following inscription :—

“ Hic de Virgine Jesus Christus natus est.”*

To the right of this is shewn the place where the manger stood, in which our Lord was laid: it appears to be cut out of the natural rock, and lined with marble. According to the usual practice of all pilgrims, they knelt down and kissed it, not as an act of superstitious veneration of the senseless

* Here Jesus Christ was born of the Virgin.

stone, but from the excited feelings of devotion awakened by the sight of such precious memorials of their faith.

Quitting this chapel, they next visited that dedicated to the Innocents, in going to which they were shewn a cell, where the monks informed them St. Jerôme made a translation of the Bible; and on leaving this chapel they were conducted to a grotto, at a short distance from the convent, said to be the place where the holy mother prepared for her flight into Egypt, and which was evidently well calculated for the purposes of concealment.

They now with due acknowledgments took a short leave of the brotherhood, and leaving this dear and sacred place, pursued their intention of visiting the celebrated pools or fountains of Solomon, situated in a very secluded situation in the midst of mountains, about four miles on the south of Bethlehem.

After a pleasant though somewhat difficult ride, they reached the pools. These are three in number, of a quadrangular form, cut out of the solid rock on the side of a hill. One is raised above the other like a flight of steps, and so disposed that the water in the uppermost flows to the second, and thence to the third. Each may be about one hundred feet broad ; and they evidently contained a great body of water, and were in a state of high preservation : Alfred could not find out whether they contained any fish.

Near these basins or pools were the ruins of a small edifice, which the guides asserted to have been a residence of Solomon, and were probably right, as he would naturally choose an occasional residence near a work planned with so much wisdom as these cisterns displayed ; especially as below them, about half a mile, there is a deep valley en-

closed by mountains, which is said to have been laid out by him in gardens. The local advantages, and the value of the reservoir of water to nourish the plants he would seek to support in this warm region, leaves us no reason to doubt that this now desolate place was indeed once rich with all the beauties of vegetable life, and the scene of princely luxury and talent.

On returning to the convent at Bèthlehem, they went to the terrace on its top, and saw from thence a magnificent view, particularly the valley where the angelic host announced the birth of the Saviour to the shepherds. They partook of an entertainment in the room where the late Princess of Wales had also had a collation, when she visited Bèthlehem. Whilst they were there, many of the inhabitants entered the room, in order to sell beads, crosses, shells, and stars, commemorative of the nativity, which is the

source of support to many families. The prices were much too high; but it will be readily supposed that Alfred could not forbear to purchase something as presents to his sisters.

In the evening they attended Divine service, and had some fine music; and they learned that every year, in commemoration of our Saviour's entrance into Jerusalem, the Christians of that city and those of Bethlehem unite in a procession, imitative of that which has been called his triumphant entry into the holy city.

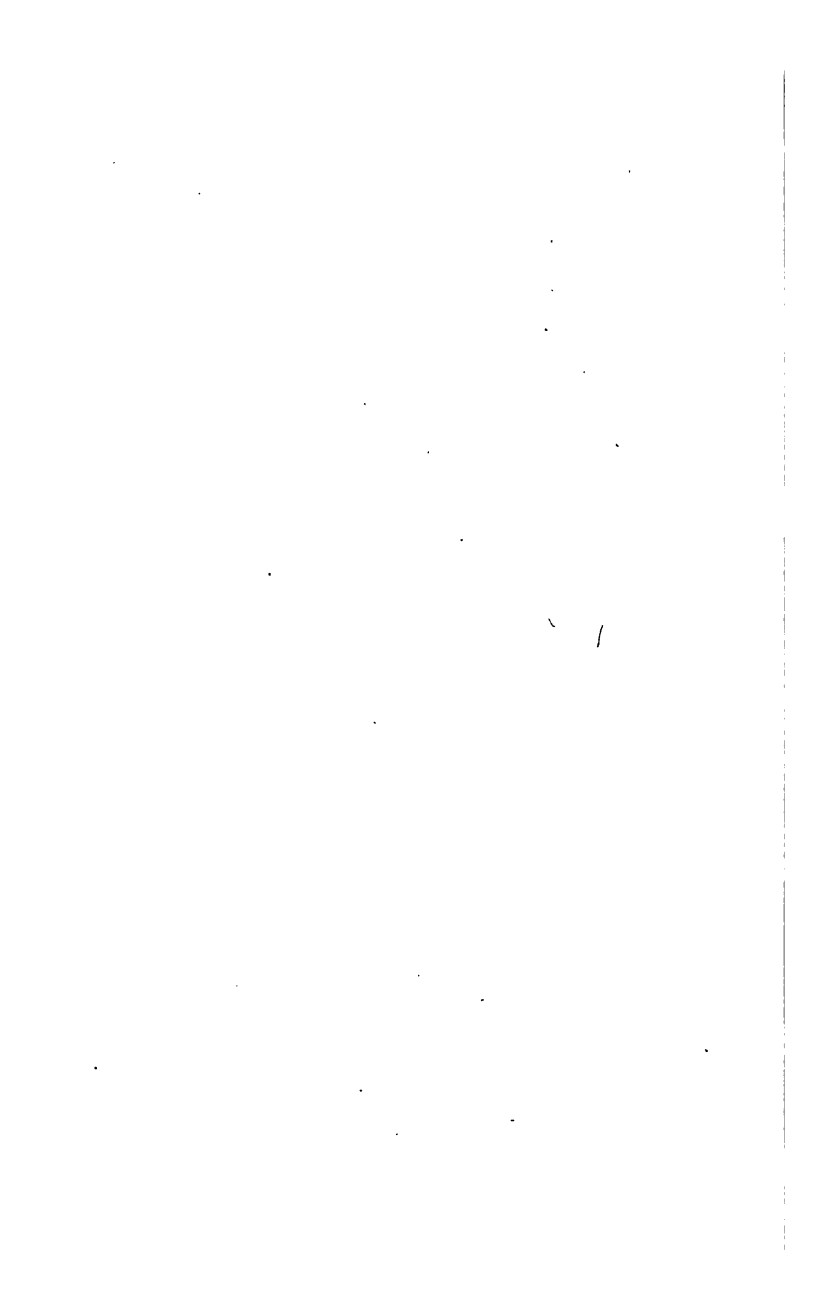
On the following morning they witnessed a funeral, where a crowd of women were assembled making a loud howling over the dead, many of whom were hired to perform this part, agreeable to a very ancient custom repeatedly referred to in holy writ. Alfred hurried past this painful scene, enquiring of his father the route of the day, and learnt

that they were now on the way to the desert of John the Baptist.

They again passed the tomb of Rachel and Ramah, where Samuel occasionally resided, and then traversed a wild country, passing that tract where the Assyrian camp was visited by the terrible destruction recorded in the book of Kings. Alfred enquired of his father, "in what manner this mark of Divine vengeance was supposed to have operated so remarkably?"

"I have no doubt, my dear, that it was by the pestilential blast, termed the sam-wind by the Persians, the simoom or samiel by the Turks, and by the prophet Jeremiah the dry wind of the high places." It blows in Persia and the deserts of Arabia in June, July, and August; in Nubia, both in spring and autumn; and in this country, about the same period. It rarely lasts more than seven or eight minutes, but is so poisonous in its





effects that it instantly suffocates all who inhale it. In 1658, twenty thousand men were killed by it in one night, and in 1655, four thousand persons were also its victims, as Thevenot informs us."

"Dear father, this is indeed a terrific characteristic of this favoured land; but I suppose it can be foreseen, and one may escape it in the day-time?"

"Yes, my dear, it always moves in a line, about twenty yards in breadth, and about twelve above the surface of the earth. Travellers, when they perceive it in the desert, throw themselves on the ground, and lay their faces in the burning sands, and their camels instinctively do the same: its appearance is indicated by a redness in the air, and a haze resembling the purple hue of the rainbow, but not so thick. If travellers escape its immediate effects, yet they never fail to suffer from it, as it dries up their skins of water,

and you know that exposes them to perish with thirst in the desert, a most dreadful death.* The effects of the simoom, on the bodies of those who die from it, are peculiar; at first view its victims appear to be asleep, but if an arm or leg be shaken, or lifted up, it separates from the body, which soon becomes black. So dreadful are the effects even on vegetable life, that the corn was utterly destroyed one summer in the district of Durishsten, in Persia, and no animal would touch either the blade or grain."

Their conversation terminated in consequence of the guide pointing out a grotto, where he said Elizabeth had met and welcomed the mother of our Lord. Here they gave their mules in charge of an Arab, and proceeded on foot, as the more convenient way, to the brow of a steep mountain, where St. John the Baptist took up his residence in

* See Belzoni on the effects of thirst in the desert.

the wilderness. The cave is about twenty-four feet by twelve, and in front of it flows a delicious spring, forming a small pool. The scene around was desolate in the extreme, there being no trees in the whole district. To the south, at a considerable distance, their guides pointed out the well where St. Philip baptized the eunuch, (see Acts, c. viii, v. 38).

After a long fatiguing day, they reached Jerusalem and their monastic home with great pleasure, and were so gratified with this excursion, that Mr. Campbell determined to lose no time in setting out for the Dead Sea, in order to which he was obliged to request from the governor of Jerusalem a military escort.

It sounded very odd, in the ears of our travellers, to be told "that this personage lived in the house of Pontius Pilate," although they had heard it before; and when they set out, with all the consequence they could as-

sume, they could not help expecting to see something extraordinary. They found the governor here, like that of Alexandria, in a very different state to that enjoyed by the powerful Roman on the same spot in old times, for he was in a miserable apartment of a dilapidated building, although surrounded by a formidable array of officers and soldiers. He sat cross-legged, tossing a string of beads to and fro in his hands; but after a short time he appeared interested in the travellers, treated them with great civility, accepted a watch from them, and promised them the armed escort and the letters required for the journey. He appeared about forty, of grave countenance, and well calculated for his situation. On leaving him, the guards gave them to understand that a present was expected to them also; and Mr. Campbell observed to his son, "that in no circumstance more strongly than the universal acceptance

of presents, were the ancient customs of the East verified at the present day." "The ancient prophets had presents; David, the king of Moab, Solomon, and our Saviour, with many other instances in holy writ, prove the antiquity of the custom." Pistols, telescopes, and the cutlery of England, are found to be highly useful as presents to all who travel in the Eastern countries, as such things are greatly valued by those who receive them; and all travellers would do well to lay in a good stock, since the calls on them are very numerous.

CHAP. X.

Bethany—Tomb of Lazarus—Arabs—The Desert—Plain of Jericho—City of Jericho—Governor—River Jordan—Terrible Country near the Dead Sea—The Great Lake itself—Useful Reflections—Return to Jerusalem.

THEY left Jerusalem by the gate of St. Stephen, ascended the Mount of Olives, and on the other side of it passed the village of Bethany, where Jesus appeared to his Disciples after his resurrection; and not far distant were shewn the ruins of a building, said to have been the habitation of St. Mark: but the place which awakened in them the greatest interest was the tomb of Lazarus.

The sight of this place was rendered very gratifying to them, because it accorded so well with the description of the scene by the

Evangelist, as to leave no doubt on the mind that this was really the place where the greatest miracle on record took place. They first descended fifty or sixty feet under ground, and landed in a small quadrangular space, where there appears to have been a communication with a church, which is now built up and converted into a mosque. In the wall of this apartment there is an aperture of about three feet in breadth, formed by the raising of a large stone, as if by some convulsion of nature, through which they crept, and entered an arched vault, said to be the spot where the body was laid, which they found was fourteen feet long, ten broad, and eight high. From such a place, when our Lord called—"Lazarus, come forth," unquestionably the favoured disciple did indeed obey the call of his beloved master, even from the grave.

A number of Arabs gathered around them

here, and by their rude manners and ferocious looks disturbed the gentle solemnity of their feelings; and at several different places they were again annoyed by them, although the presence of their guard preserved them from personal injury. In the course of their journey, many caves and grottos, inhabited by shepherds, shewed that the whole country was well calculated to afford shelter to rude and lawless hordes; and in many places the whole scene exhibited a wildness and picturesque grandeur, which accorded with the idea of banditti. It brought to Alfred's recollection our Lord's descriptions of it, as the place where an individual going to Jericho, encountered a band of robbers, for which, it seems, the road was always notorious.

At length they entered a desert surrounded by high mountains, on one of which it is recorded that our Saviour was "tempted of

the devil." Caverns and cells may be seen in every part of it, where religious devotees frequently retire during the season of Lent, to spend that time in penitence, fasting, and prayer. A situation more secluded from the world, and better adapted for the purpose of abstinence and austerity, cannot well be imagined; and its character of solitude is further increased, from looking over a deep ravine, so sublime and terrific in its stupendous wildness and grandeur, that it makes one feel as if a great gulf were already betwixt them and the living ones, which they could never pass.

A little way beyond this desert, the great Plain of Jericho, and the surrounding country, burst at once upon the view, full of life and beauty—a land “of milk and honey,” of corn, wine, vineyards and olives, stretched out to an immeasurable extent. The plain is in a semi-circle, and on the east, where

the Jordan runs, it is bounded by the mountains of Pisgah, from which the children of Israel had the first view of this their future country, and where Moses, their inspired leader, found his tomb. (Deut. c. 34.)

To the west there is another chain of mountains, at the foot of which stands Jericho. To the south the plain is boundless; and to the east lies the vast lake, in dark and awful silence.

They entered Jericho in the decline of day, meditating on the many passages in Scripture which refer to this celebrated city.

“Here,” said Mr. Campbell, “stood the first place taken from the Canaanites. Joshua razed it to the ground, and cursed the person who should rebuild it—a curse fulfilled upon Hiel, the Bethelite, who ventured to restore it.”

“The most remarkable thing belonging to

this very remarkable place," returned Alfred, "was the miraculous purification of its waters by the prophet Elisha, if we except the actual ministration of our Lord. At that time this city rivalled Jerusalem in its importance."

They made their way, in the first place, to the governor of the city, and were astonished to find how extreme was the misery, dirt, and general wretchedness of the place to which they were conducted. They found a feeble man, tottering under the weight of eighty years, seated in a dirty apartment, of suffocating air, and surrounded with the attributes of beggarly pomp, at once ludicrous and pitiable; exhibiting, in his old age, pretensions and poverty—an affecting emblem of the past glories and present miseries of Jericho.

He gave an order for lodgings in the place, and some execrable coffee to the travellers;

and they departed under an apprehension that their fare for the night would be indifferent enough. Nothing they could have supposed on the subject could however equal the reality—as they were put, with their attendants, and even their horses, into a large empty hovel, and were obliged to light a fire of sticks, and get the refreshment they greatly needed. The hut soon filled with Arabs, of the same suspicious appearance with those whom they had seen on their way, and they could not forbear to consider them the descendants of the ancient robbers.

The countenances of these barbarians were almost black, with long beards, and eyes sparkling with fire. They wore merely a ragged shirt, with a belt round the body, old slippers, and a coarse woollen cloth thrown round one of the shoulders. The women kept their faces veiled, and the arms and legs of several of them were ornamented





with large rings made of glass. The party ate out of one dish, taking the contents out with their hands, neither using spoons nor forks.

Unpleasant as such neighbours must certainly be, our friends were anxious to conciliate them as much as possible, and this end appeared to be attained by Mr. Campbell presenting them with some tobacco and coffee, these being great luxuries in the eyes of the Arabs; and it was pleasant, since they were compelled to spend the night together, to see the fierce glance of those wild disdainful eyes softened into a cordial smile, which seemed to ensure peace amongst the parties.

A heavy rain fell during this night, but the next morning they set out, determined to prosecute their journey. The dark and lowering sky above them accorded with the prospect around them, which soon became gloomy

and desolate ; and on reaching the banks of the Jordan, the rain again poured in torrents, so that although the place where Jesus was baptized was within half a mile, the state of the atmosphere prevented them from seeing it.

“ The source of this river,” said Mr. Campbell, “ is in the lake Phiala, at the foot of Anti-Libanus, whence it passes under ground, and emerges from a cave at Paneas, then flows due south through the centre of the country, intersecting the sea of Galilee, and loses itself in the Dead Sea.”

“ Well,” cried Alfred, “ dear father, after all it is a poor stream, not worthy the name of a river in any country but this—to be sure it does flow very rapidly ; and I recollect Dr. Shaw mentions the great quantity of water it discharges into the Dead Sea. From what I can judge, Chateaubriand is right, in calling it ‘ fifty paces broad, and six or seven

feet deep.' Do you think it overflows, farther?"

"It has been said to do so regularly in March; but I have my doubts on the subject, for Maundrell, who travelled here about a century ago, and whom I find to be very correct so far, denies this fact. That it sometimes swells in an extraordinary manner from sudden rains and the melting of snow, I doubt not; but I do not think such floods are periodical."

Alfred expressed a great wish to bathe in the river, observing, "that he understood not less than three thousand pilgrims came every year, in a body, to bathe in this consecrated stream: that it had been considered medicinal long since, as in the case of Naaman; and that pilgrims generally washed linen in it, to preserve for their shrouds."

"But, my dear boy, since you and I know that the waters of the Jordan cannot cleanse

us from sin, we have not the excuse of these ignorant pilgrims, for an action which, in the present state of the weather, would be foolish. We know 'that the glory is departed from Israel,' that the waters of Jordan have no longer healing qualities; and whilst we seek to enlighten our minds and strengthen our faith by viewing objects of the most awful and interesting effect, we must yet guard our minds from attaching even to them an idolatrous and superstitious veneration."

Alfred immediately gave up his intention, convinced that his father's reasons were good, and striking across the plain in a ^{northern} ~~northern~~ ² direction, they made towards the Dead Sea, glad to perceive the weather brighten and the prospect widen before them.

But what was the prospect on which their eager eyes now darted! and from which their shuddering hearts recoiled, and amongst which their labouring cattle with difficulty

advanced? All around them lay every mark of desolation and utter sterility, as of a land under the immediate curse of God, and as being, what it really is, a monument of Divine justice, which must endure unchanged to the end of time. A deep sand, converted by the rain into a consistence like mortar, heaps in various forms of the same substance, formed alone the long dreary monotonous prospect, unenlivened by any appearance of life in animal or vegetable nature; whilst beside the dull plain, the Dead Lake rolled its heavy waves before the wind, as if this were the termination of all created things, and that to advance nearer were to bid adieu to existence itself.

Silence—a deep and awful silence—the present sense of an avenging God, fell upon them. They thought on the time when this vast plain had doubtless been one sheet of fire, when burning lava had poured from the

mountains as brimstone and fire, encrusting, burning, and consuming the guilty inhabitants of five populous cities; and in surrounding and covering the lingering wife of Lot, left her a monument of this awful judgment.

The only signs of life on this accursed shore, which they could espy, were in a few locusts; and although, as the day now cleared, both father and son partook the refreshment of bathing in the lake, yet every moment they spent on the spot, increased only the deep sense of awe and dismay it is so calculated to produce. They remarked that the smell approaches to that of Harrogate water, and picked up many pieces of bitumen, as black as hard flint, and from which crosses are made in Jerusalem, which are supposed to be efficacious as an antidote against the plague.

They now, "with melancholy steps and

slow," retraced their way across the dreary plain. So pestiferous are still the breezes of the Dead Sea, or so hateful the appearance of the place, that during their whole journey they observed no traces of human habitation, save in a few tents occupied by Arabs. These were covered with black cloth, made of camel's hair, and in their gloomy, wild, and comfortless appearance, accorded with the scene around them.

Returning to Jericho, under the deep impressions thus received, they thought it looked still worse than on the preceding night.

"Is this," said Alfred, "the city of Palms, the proud mistress of a fruitful domain, where Herod built a splendid palace, and where 12,000 priests and Levites once dwelt? 'Alas! how are the mighty fallen!'—'How is the land accursed for the wickedness of

those that dwelt therein,' as the Scripture declares."

On re-entering Jericho they again visited the old governor, and made him a handsome present ; distributed money among the guards, and gave the remainder of their tobacco and provisions to the owner of their miserable lodging ; after which they returned to Jerusalem, and were received with much satisfaction by the fathers, who considered the journey one of great hazard ; and it was certainly with more than ordinary devotion that they thanked the conducting hand of their Heavenly Father, for the protection that they had experienced in this heart-appalling journey.

CHAP. XI.

Church of the Holy Sepulchre — Procession of the Monks
—Description of the Church—The Mount of the Cross
—Tomb—Ceremonies—David's Tombs of the Kings
—Farewell to the Holy City—Set out on their Journey
through Judea.

THE next remarkable thing to which the attention of our pilgrims was turned had now arrived, and on the evening preceding Good Friday they proceeded to the Church of the Holy Sepulchre, on Mount Calvary, that they might be present at the devotions of the monks the following morning.

They dressed themselves on this occasion in the garb of Christians, it being already understood that they would be received by the Latin brotherhood ; and on entering they

were welcomed with great courtesy, and conducted to the refectory, where supper was served to them; after which, they were shewn to separate cells, where they laid down in their clothes.

At three the next morning they were called to attend the matins, and they accordingly accompanied the friars in procession to the chapel, which is built over the sepulchre in the centre of the edifice.

They followed each other, walking slowly, holding massy lighted candles, and singing a low solemn dirge, accompanied by the deep notes of the organ, which, aided by the remembrance that they were indeed proceeding to that spot where the Redeemer of the world had been once laid, had a powerful effect upon the mind, and bent before it every unholy and wandering thought. They knelt down, and gladly participated in the devotion of these their Christian brethren,

feeling in such an awful hour when all were called upon to recognize the great mystery of man's redemption, and to express for it the fullest gratitude, that all petty differences and distinctions of faith, were swallowed up in the one great bond of blessed love, which had called them to the Christian profession.

The church in which they now were, is about one hundred paces long, and sixty wide; being built on the mount, it was found necessary to cut away the ground in some places and raise it in others, but especial care was taken that the part on which the crucifix of our Saviour really stood, should not be touched, in consequence of which this spot is considerably higher than the floor of the church. This sacred place is from twenty to thirty yards square, is gaudily ornamented, and has an altar before it, on which lamps are continually burning. The tomb itself, which was at one time a cave under ground,

may be considered as above ground at present, the rock round it having been removed.

The general form of the church, considering where it is founded, may be termed magnificent, the Corinthian order of architecture prevails in it. It is of a circular form, having a heavy dome formed of the cedar of Lebanon; but the light received from the top is not sufficient to prevent it from being gloomy. Around it are cells for Christians of all nations, but a tax is rigidly levied for their visits by the Turks, amounting, it is said, to two hundred and fifty thousand piastres per annum. On entering the church, the first object which attracts attention is a marble slab, marking the spot where Joseph of Arimathea anointed the body of our Lord, before he laid it in the sepulchre. On the north side stands the tomb of Godfrey of Bouillon, with an inscription, testifying his conquest of the city, &c.

Over the tomb there is a building partly circular and oblong, paved with marble, and hung with curtains of crimson and gold. Many splendid lamps are here kept burning, and the place is divided into two apartments, each about six feet square. The one is a kind of anti-chapel to the other, which is the *Sanctum Sanctorum*, "the place where the Lord lay:" over the altar, commemorative of this hallowed spot, is a large painting of the ascension. The doors to this place were so low, that even Alfred was obliged to stoop in entering.

The number of pilgrims which crowd to this spot at all times is very great, but at this season there were an extraordinary number, so that it was with difficulty that they could sometimes get in at all; and their anxiety affords amusement to the Turks who are strolling about, but who yet would on no account suffer their own places of worship to

be polluted by the presence of a Christian. On the outside of the sacred edifice a considerable traffic is kept up for beads and crosses.

On the evening of Good Friday, which the monks denominate the Dark Night, during the sermon the lights were extinguished, in reference to the supernatural darkness which took place at the time of the crucifixion. A procession again was made, each person carrying a lighted taper, having a crucifix borne before them, on which an image of our Saviour, as large as life, was attached by nails in the hands, with a crown of thorns on the head, and the body marked with blood. After proceeding to those particular parts of the church deemed most sacred, at length they arrive at Mount Calvary (as described), which they ascend without shoes. The cross is now erected, a sermon delivered, and a hymn sung; after which two persons, re-

presenting Joseph of Arimathea and Nicodemus, approach the place with great solemnity, draw the nails, and take down the effigy, which is so contrived, that the limbs are flexible, as if it were a real body. This is laid in a sheet, and taken to the grave, where it is anointed with spices, and the ceremony concludes by depositing it in the sepulchre.

Having satisfied their curiosity as to these ceremonies, and visited every place of interest save the tombs of the kings, they proceeded to view them also, preparatory to their final departure from a place endeared to them beyond all they ever hoped to see again, by having awakened in their minds the sublimest emotions, and the most affecting recollections, that the soul of man is capable of entertaining.

They found these magnificent remains much the most important voucher to the

former greatness of the Holy City, than any thing indicative of fallen grandeur which they had been able to trace, as they evidently bore marks of even Egyptian power and splendour. The entrance is by a large open court: to the west is the mouth of a cavern, over which is a portico, hewn out of the rock, adorned with sculpture not much defaced. On entering it they turned to the left, and descended to the mansions of the dead, by creeping with difficulty through a passage almost blocked up by rubbish. The party carried lighted tapers, and at length found a range of subterraneous chambers, in each of which were receptacles for dead bodies, which appear to have been deposited in coffins of stone. In the centre of one chamber was a pool of water. These excavations are universally ascribed to David; but there is no positive evidence on the subject. Mr. Campbell observed, "that as David had not been per-

mitted to build the temple, he thought it extremely probable that he had employed the people and the treasure he wished to have devoted to that purpose in a work like the present."

Returning homeward they again cast their eyes, not unmoistened by tender tears, over the city and its environs, observing—"that although the present walls included much that was not in the old city, which must have been a great deal larger than the second, yet that much of the present is upon the site of the former."

For more than a mile to the north large masses of rubbish, and occasional fragments of sculptured stones, portions of pavements, and circular stones of a particular quality, resembling some seen at Bethlehem, all prove the extent of the former city; but one common and complete ruin so pervades the

whole place, that neither the site of tower, or palace, or temple remains.

: “If I forget thee, O Jerusalem! let my right hand forget her cunning——”

So did Alfred exclaim, when he cast the last glance over the Holy City, then seen beneath the unclouded light of the moon: when he rose at an early hour to take the last farewell of those good old monks who had entertained them so long and so kindly, his young heart retracing all its past, and swelling with its present feelings, was unable to command speech. In general, Alfred had been the right hand of his beloved father in all matters of business or of courtesy, but now he was unable to act, and Mr. Campbell received the various letters, necessary for their future safety and the prosecution of their journey; welcomed the military escort, again afforded by the governor; and made

his generous offering to the convent, unaided by his usually active son, who gave his last moments and his farewell sighs to the fathers and the convent.

They now traversed, what in the Bible is called "the hilly country of Judea," and slept the first night at the village of Bur, where they had wretched accommodation, but were treated with great civility, and enjoyed the repose purchased by fatigue. On the following day their road lay through a chain of mountains, which, in recalling their own beloved country strongly to mind, awoke the most pleasing associations; indeed, the inhabitants of mountainous countries always find in them a peculiar charm—the beetling cliff, the bold precipice, the straggling tree, which has its root in the rocky fissure, and waves its scattered branches over the deep ravine—the wild hurrying clouds, the vapoury exhalations, the rude torrents, or the

scanty streams that glide like threads of silver through black channels, which seam the mountain sides—the drizzling shower, glistening in the sun-beam, or the thunder cloud in its darkness—are all objects of beauty and greatness, dear to the heart, and delightful to the eye of such persons, and our travellers, of course, soon felt their influence.

A jingling sound arose on the air, and they found that at a short distance a long band of camels, heavily laden, was going before them, each having a bell tied round his neck. These useful creatures, when laden, utter a particular groan, understood perfectly by the drivers, when they become aware that the burden is as great as they can bear; nor will they proceed a single step till the pressure is removed, if too much has been laid upon them. They kneel down to receive their loads and their riders, and are generally submissive and meek in their demeanour; nevertheless,

they long retain the memory of any offence, and it is found necessary to keep the jaw of each firmly muzzled by a chain or rope, by which they are also led by their keepers. The females give milk continually, which renders them particularly valuable, as we find even in the time of Jacob. It is remarkable; that they have a race of camels in Italy, which were brought from the East in the time of the Crusades.

They halted at Bethel, where Jacob took up his residence for a time, and beheld the vision which he was favoured with. Some ruins indicated that in former times, there had been a monastery in commemoration of that event. The fear of robbers prevented them from remaining longer than was absolutely necessary, nor did they halt again, until they arrived in the valley of Sichem, or Shechem.

CHAP. XII.

Vale of Sichein—Well—Tomb of Joseph—Samaria—
Bad Lodgings—Plain of Esdraclon—Buonaparte's
Battle—Mount Tabor—Nazareth—Picture of Christ
—Joseph's Work-shop—Chapel—Nain—Endor, &c.

In this beautiful valley, the scene of various events referred to in the Gospel, the most attractive object is a well of "living water," called so, in distinction, from that of the lakes, which are considered silent and dead. It is at the edge of the road, to the right, and from it a pure stream, of about four feet wide, is seen to flow towards the city of Samaria, now called Napolese.

"Ah! here is the well, undoubtedly," said Alfred, "where our Lord conversed

with the woman of Samaria. The works of man may change, and deceive our senses, but those of God change not."

"You are right, my dear; but I apprehend that the city was, at that time, much nearer to the well than it appears to be now.

"Samaria, in our Saviour's time, was doubtless a fine city, for Herod enlarged it considerably, built a temple there in honour of Augustus, and gave it the name of Sebaste."

After drinking of the well, and recollecting that this was the ground given by Jacob to Joseph, they travelled onward, passing, in their way, a small building between two mountains, which marks the place where Joseph's bones were laid (see Joshua, c. xxiv. v. 32), and soon after entered Samaria, which is enveloped in trees, and beautifully situated.

They had been informed at Jerusalem, that Mr. Rae Wilson, whose steps they followed,

had experienced many insults and inconveniences in this place, where the Turks are singularly averse to Christians, but probably owing to his proper remonstrances, or to the letters of the governor of Jerusalem, they escaped similar treatment, but their accommodations were altogether of the very worst description, and they were continually menaced by the looks and manners of those around them. Alfred said, "he thought there must be something in the air of Samaria, which inclined people to warfare. It had been destroyed by the sons of Jacob. Abimelech demolished it a second time, and when rebuilt by Jeroboam, the kings of Damascus ruined it; and after that Alexander the Great added it to his conquests."—"It had however the benefit of the Christian faith at a very early period through the preaching of St. Philip."

The situation is fine, the soil fertile, and trees of the orange, citron, and myrtle,

abound in its gardens; but the streets are so narrow, that two horses can hardly pass each other. A few of the ancient sect of the Samaritans reside here, and proceed in procession, at certain periods, to the top of the mountain to read the law; from this height is to be found the finest views of the land.

Quitting a place they had found very disagreeable, in despite of its natural advantages, they crossed the brow of Mount Ebal, and, after a long day's journey, reposed at Jenini, under very similar circumstances with that of their lodging at Jericho, being obliged to sleep with their arms in their hands for fear of robbery, or perhaps murder, from the fierce looking wretched beings by whom they were surrounded, and from whose character the governor had warned them to expect injury. Happy were they when at an early hour they saw themselves some miles distant from a

place which they considered "a den of thieves."

They next descended to the plain of Esdracton, a portion once assigned to the tribe of Issachar; the Armoggedden of the Apocalypse, sometimes called the "Plain of Tabor," and the "Galilean Plain,"—gazing around in extacy, noting at one place Mount Jabar, in another Mount Hermon, Alfred exclaimed,

"What a magnificent area does this offer for contending armies; and how often have they availed themselves of it! Here Barak discomfited Sisera, who brought into the field nine hundred chariots of iron*—here also Josiah king of Judah fought against Mecho king of Egypt, and the slaughter was so great as to cause universal mourning through the land. Crusaders, Mamelukes, Arabs, people of all nations have fought on this memorable spot."

* See Judges, c. iv, v. 3.

True, Alfred, and even in your day there has been a remarkable battle also, for Napoleon Buonaparte here fought with and conquered a considerable Turkish force, after which he proceeded to Nazareth. I have surveyed the grounds of Waterloo, Leipsic, Vittoria, and many other plains, where terrible battles have taken place, but they were certainly all far inferior in extent and convenience (if one may use the term), as fields of battle, to this."

They quickened their pace at the instigation of their escort, but found the road long and fatiguing, before they arrived at Nazareth, where they liberally rewarded their guard, and dismissed them, intending to remain some days in a place, which boasted the early residence of the Saviour of mankind.

Nazareth, a small city in Lower Galilee, stands on the side of a barren rock, and as it was even in the days of our Lord spoken of

with contempt by the Jews, so it yet remains a mean and dirty place ; but our travellers found from their introduction to the superior of the convent much civility, and more actual comfort than they had lately known, as they were regaled with wine of a red colour and excellent quality, a luxury they had not enjoyed since leaving Cairo, as that which they met with at Jerusalem was so sour that they preferred water ; wine being forbidden by the Turks, the culture of the vine is generally neglected ; but in this place there appeared a much better understanding between the Christians and Turks than they had heretofore observed ; so that probably the former are enabled to provide themselves with this beverage, without exciting the jealousy of their generally severe masters.

The convent was clean, airy, and commodious, having in its size and strength rather the appearance of a fortress than a religious

house : its granaries were well supplied with corn ; pigs and poultry were abundant within its walls, and the gardens were stocked with choice fruit trees. There were twelve monks, amongst whom the Spanish and Italian languages are spoken.

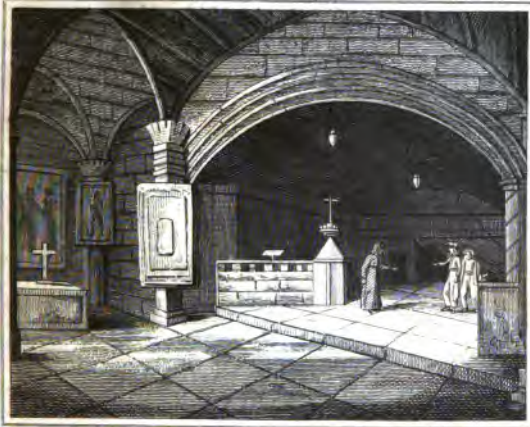
The church of the convent is erected over the grotto where the Virgin lived, and received the assurance that she should become the mother of the Messiah. The roof of this church is formed of the natural rock, excavation being always had recourse to whenever it can be adopted in this country as in Egypt, from which nation the former inhabitants derived their ideas on the subject.

Among many pictures in this church, one is shewn as an actual likeness of Jesus : it represents him as tall and comely, with curling hair, a thick beard of a filbert colour, of a mild, dignified countenance, and beautiful features.

The second object of attention is the ~~shop~~ in which Joseph worked (of which a faithful drawing is given in the plate annexed).— Thirdly, an enormous stone is shewn, where Christ sat and ate with a chosen few. Fourthly, the synagogue where he read to the Jews on the Sabbath day. And, fifthly, they were shewn from a hill near the town that place where the rabble threatened to destroy our Lord, by throwing him down from it.

Although Nazareth is a poor place, yet in the environs the land was well cultivated, and the town itself displayed more industry, and more decent looking people, than they had yet witnessed, owing, probably, to the better understanding between the natives. Yet even here Mr. Rae Wilson was insulted by a Turk for presuming to wear a white turban, which is considered the privilege of Mahomedans alone.

On the second day they rode to Mount





Hermon, near to which is Nain, where our Lord miraculously raised the widow's son to life (see Luke, c. vii, v. 14). It is now a poor village, but finely situated, and was evidently once of great extent. Two miles from hence they saw Endor, where the witch resided to whom Saul applied to raise Samuel. It is in the vicinity of the mountains of Gibeon where his forces were at that time encamped.

From Nazareth they passed through Galilee to Cana, rejoiced to see that this part of the country was in a state of improvement; but before entering the place they stopped at a fountain, determining to take some of the wine given them by the kind monks of Nazareth, with the water of this pellucid spring: Whilst enjoying this refreshment, and conversing on the subject of our Lord's first miracle, performed by changing water (most probably taken from this very well) into

wine, at the marriage in Cana, they looked up, and saw persons coming towards them.

Six women came forward, having their faces veiled, each carrying a clay vessel of a globular shape upon their heads, for the purpose of filling them with water. The first who arrived lowered her pitcher into the well, and when she had filled it, offered the strangers to drink, as Rebecca did of old to Eleazer, the servant of Abraham. This incident afforded them a beautiful illustration of ancient manners, this custom being referred to in Homer as well as in Sacred Writ, and was the more striking, because it was evident that these women were not of the lowest order; several of them wearing bracelets and other ornaments, and it was evident their office was not considered one of a menial nature.

They now passed through Cana, the birth-place of St. Philip and St. James, and entered

on the plains of Zebulon. A little time after this they passed close to the field where we are told that Jesus walked with his disciples, on the Sabbath day, and was desirous by the Pharisees to reprove them for plucking the ears of corn. Near the bottom of this field stands the Mount of Beatitudes, from which our Lord preached to his disciples; near to which is the place where he fed the multitude. On looking at this spot, which the guide aptly denominated "the Table of Christ," Mr. Campbell observed, "that there was now, as there was of old, much grass in the place."

Altogether this ride, taken from the convent at Nazareth, afforded them the highest gratification. Beautiful and various scenes were presented, and many spots of great local interest visited. The Arab shepherds and their flocks upon the mountains, the husbandmen in the valleys; and, above all, the

memory of those glorious events which took place in these favoured grounds, inspired them with the sweetest serenity and the purest gratitude to God ; and they returned to the convent under the happiest frame to gladden the fathers, by displaying the pleasure and admiration they felt.

CHAP. XIII.

Tiberias — St. Peter's House — Lake — Poverty of the Christians here — Fish — Mount Tabor — St. Jean d'Acre — Cruelties of the late Pacha — Mount Carmel — Tyre — Zarepta — Sidon — Dress of Arabs — Ascend Mount Lebanon — Cedars — Eden.

THEY now proceeded to Tiberias, about thirty miles from Nazareth, entering through the gates about sunset, at which time they are regularly shut. The face of nature was, at this time, beautifully illumined by the declining sun; the wide-spread lake, called anciently "the sea of Galilee," was smooth as a mirror, and surrounded by mountains, lay like a jewel in a casket, reflecting the last rays of the orb of day.

No other lodging could be obtained by

them than the usual one for Frank travellers—a small Catholic church, which is declared to be the house where St. Peter lived, and which is under the management of a venerable-looking Greek priest, who received their letters, and being impressed himself with the sanctity of the place, ushered them into it with the air of one who confers a great favour. It was altogether a wretched hovel; and as they knew Dr. Clarke's opinion, viz. that it was a modern erection, and not entitled to the credit assumed, as the residence of that eminent Apostle, they were not inclined to endure the disagreeables with which it abounded for his sake. The natives here have a saying, "that the king of the fleas has his court in Tabaria;" and Alfred observed, "that his drawing-room must be in that place," for it literally swarmed with them; and such were his sufferings from this cause, that he took his mat into the

outer court, and sought for repose under the canopy of heaven. Fleas, lice, and bugs are not only abundant throughout the whole land, but very few situations can be found where they do not swarm, to the constant annoyance of English travellers, who suffer more from them than others.

The following morning they walked all over the town, which is small, and walled round, with towers at equal distances. At the northern extremity are the remains of the ancient town, discernible by means of parts of the wall, and many beautiful fragments of columns of red granite. This city was originally built by Herod, in honour of the Emperor Tiberias, near the Lake of Genesareth, which from that time was called the Lake or Sea of Tiberias. South of the town are its famous hot baths, which consist of three springs of mineral water, so hot that Mr. Campbell could not bear his hand in them

for more than fifty seconds; yet it would not boil an egg, even when out of the shell.

Over these springs is a Turkish bath, much resorted to by the Jews, who also repair frequently to an excavation in the cliff near this spot, for which they have a great veneration, believing it to be the tomb of the patriarch Jacob. Having seen it, they directed their attention to the lake, sorry to find that there was no boat or vessel of any kind, by which they could sail upon its bosom, as our Lord so frequently did, when he instructed the people from the ship (see Mark, 4 c.), and when he gave the miraculous draught of fishes (see Luke, c. v.).

“ Yes! it was here, dear father,” said Alfred, “ that our Lord walked upon the waters — from these shores he called on the humblest individuals to leave their occupations and become his disciples, thus ennobling them to all eternity. All around to me

seems full of *Him*. Surely this is the finest lake in the world! What a pity that we cannot sail upon it and explore its shores; then we might find Chorazin, Capernaum, and other places mentioned as the scene of our Lord's ministry and miracles."

"I am heartily sorry we cannot," replied his father; "but I can assure you that, independent of those circumstances which give it a sacred charm in our eyes, this lake is far inferior to many I have seen in Switzerland; and though a fine sheet of water, certainly cannot be compared to our own Loch Lomond, for the surrounding country has no strong features—"

"But it abounds in striking mementoes, historic as well as sacred," said the boy, kindling with enthusiasm as he spoke; "for here the Crusaders erected the standard of the cross, and drove the infidels afar. *Here* dwell Jews, who differ from the universal

dispersion of that persecuted race, in having descended from families planted here in the days of our Saviour, preserving their ancient synagogue, and a small college."

" True, my dear, there is much to interest us here ; but I see nothing more striking than the little band of Christians, who, though few in number, and evidently in extreme poverty from the state of their church, yet assemble at their devotions every morning, as we witnessed to-day, to confess their faith. Their state is in my eyes affecting and honourable ; my heart is drawn towards them more than I can express."

This conversation brought them to a place on the banks of the lake, where the fishermen were casting nets from the beach, a method which, though it takes a small quantity compared to what might be effected, yet supplies the town with delicious fish, which is sold at the same price per pound as meat.

A second terrible night made them resolve to pursue their journey; and rising very early, they roused their attendants, and retracing part of their way directed their route to Mount Tabor.

On the way they crossed a valley where the Arabs had pitched their tents of black cloth, and observed that the encampment greatly resembled that of some gipsies they had seen in Somersetshire. The ascent to the top of the Mount was a little fatiguing, but the glorious prospect they enjoyed from thence repaid the exertion tenfold. The sky was serene, the air balmy, and the perfect stillness of all around made them conceive that it was on such a glorious day as this, when heaven and earth were in all the perfection of beauty, that on this very spot the Lord "was transfigured, and his face did shine as the sun, and his garment was white as the light:" where Moses and Elias descended,

and conversed with him, in the presence of Peter, James and John. (See Mark c. ix. v. 6.)

This beautiful mountain, so frequently recurred to in the history of the Redeemer, is also much celebrated in the Old Testament. To the south lie the mountains of Samaria; to the north those of Gilboa; in the north-east is Mount Herman, capped with snow; and Mount Carmel is to the west. Although the general appearance of Mount Tabor is conical, yet on the top is found an agreeable plain with trees; on a projection in this plain the guides declared the transfiguration of our Lord to have taken place.

Their minds wrapped in devout contemplations, and extremely glad that they had been enabled to visit the holy mountain, they journeyed on, partly retracing their steps to Nazareth, from whence they went to Acre, passing through Sephoury, in which some of the soldiers of Buonaparte had been quar-

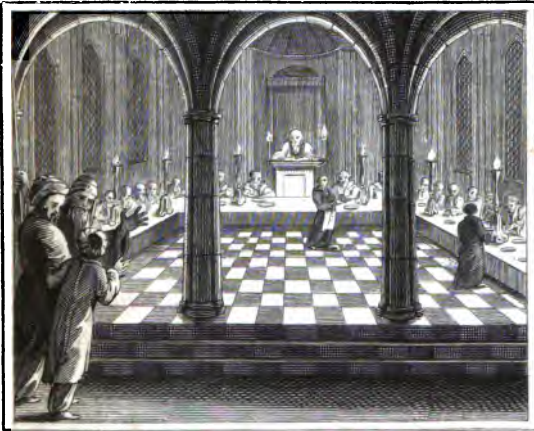
tered, and were remembered with execration. They reached Acre late, but had the satisfaction of being received by the monks of a convent to whom they had letters, which obviated their necessity for seeking a khan in which to lodge, as they received them with the usual hospitality hitherto experienced.

St. Jean d'Acre, anciently called Accho (see Judges c. i, v.31), is situated on the shores of the Mediterranean sea, and may be called the key of the Holy Land: it has of late years become of peculiar interest to Britons, from being the place where an effectual check was given to the career of Buonaparte in the East, by Sir Sidney Smith, who, in the Tiger, 84 guns, captured a whole French flotilla laden with artillery, and compelled the great general, after a most disastrous contest, to abandon the siege, and ultimately to quit Syria.

The town, in the form of a bow, lies at the end of a bay in the neighbourhood of Mount Carmel, and during the Crusades was the scene of much bloody contention. Being given by Richard of England to the Knights of St. John of Jerusalem, their title, St. Jean, was added to its name; but from them it was taken, after a terrible siege by the Turks, in 1291, and has remained ever since in their power, sinking by degrees into insignificance, although it now contains ten thousand inhabitants.

Their very first walk from the convent awoke pity and indignation against Achmet, the late Pacha of Djezzar,* whose horrible cruelties have left multitudes of maimed objects, which cannot be beheld without horror. Some were without eyes, which had been plucked out by his orders; others without noses; some had an arm amputated, some

* The word signifies cutter.



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their noses split : such were the number of atrocities committed by this horrible wretch, that the place was rendered hateful and distressing to the highest degree by the memorials of his savage nature, for which the improvements he had made afforded no compensation. He had a great number of wives, but how many could not be ascertained, as he sacrificed their lives on the slightest pretensions with his own hands ; and once, on a mere surmise of jealousy, caused forty persons in his seraglio to be cut to pieces with swords.

One of his soldiers having drank some milk without paying for it, he ordered his belly to be ripped open ; and on suspecting that the custom-house officers had defrauded him, he chose out about sixty, whom he placed in the spot where his soldiers performed their military manœuvres, and at a signal given, the heads of these unhappy

men were all chopped off, and their bodies left exposed on the ground, to be the prey of the fowls of the air. His own physician having in some instance incurred his displeasure, he commanded his nose to be cut off; and, on perceiving that the executioner had (from pity and respect for a most valuable man) only cut off the end of the physician's nose, the brutal governor snatched up a large knife, and with his own hand cut off the whole of the executioner's nose.

It is said that this wretch meditated getting Sir Sidney Smith into his power; happy was it that he escaped the fangs of such a monster, whose greatest pleasure was the destruction and misery of his species. Unhappily he lived to the age of eighty, and was found one morning dead of apoplexy by his attendants, having under his pillow a list of many persons' names, whose heads were to have been cut off on the following day.

He was said to be a strong well-made man, with a long white beard, and a ferocious countenance. He had great revenues, and his avarice, like his cruelty, was unbounded. Happily he is succeeded by a Pacha distinguished for his humanity, as much as he was by diabolical ferocity.

From Acre they proceeded to Mount Carmel, which they found difficult of ascent, and visited a convent, now deserted, built on the spot where Elijah fixed his residence, and gathered the worshippers of Baal (see 1 Kings, c. 18); the place was occupied as an hospital by the French, during the siege of Acre. On the 20th of July the Christians make a procession here, in honour of the prophet whose history is so constantly connected with this mountain, which, although at this time in a withered state, was perfumed by wild aromatic herbs, for which it was always famous.

From Acre, there are three different roads that lead to Jerusalem, *viz.* by the coast, through Cæsaris and Jaffa; a second by Nazareth; and a third between these, over the plain of Esdraelon.

From Acre they gladly departed for Tyre, passing in their way Zib (the Achzile of the Scriptures), and proceeding on the road said to have been made by Alexander the Great, over a stupendous rock, called the "white promontory," from whence they had the view of a wide extended and beautiful landscape. They passed many tombs erected by the Arabs to persons denominated saints, all of which were white-washed; and it was evident this attention has been often renewed, as we find the case in our Lord's time. They also saw, at Raslegh, aqueducts formed by the King of Israel, as a compensation to Hiram, king of Tyre, for the materials found by him for the temple, affording even yet proof of the

wisdom of Solomon in his works for the benefit of mankind.

They were received here as before by an old Greek ecclesiastic, styled the archbishop, through whom a very indifferent lodging was procured in this once noble and even famous city, whose "merchants were princes," where the scarlet robes, sacred to royalty, termed the "Tyrian purple," were dyed, and brought an immense increase of wealth to a people whose commercial enterprize and wealth far exceeded any other in ancient records.

"As Tyre," said Mr. Campbell, "was perhaps the most proud and flourishing of all the cities of old, so were some of the most awful prophecies denounced against it, and they are at this day fulfilled in the most striking manner. You must observe, Alfred, that there were originally two Tyres; Insular Tyre, confined to a small rocky island, and the

Continental Tyre, a city of vast extent on the opposite coast, about half a mile from the sea, which was demolished by Nebuchadnezzar; the scattered ruins of which measured nineteen miles in circumference. And this, I apprehend, is the city of which Ezekiel says, 'Thou shalt be built no more; though thou be sought for, there shall be none to find thee:' therefore, I apprehend we shall have little success in trying; but I am still more desirous of seeing that part which so wonderfully resisted Alexander the Great, for I have always considered the siege of Tyre as the most remarkable thing in the conqueror's career of victory."

They found the present miserable remains of this renowned city situated at the extremity of a peninsula, which in former times was detached from the continent, and of course enjoyed the security of an island. (See Isaiah, c. xxiii, v. 2.) It was enclosed with

walls of great strength, and towers, parts of which remain, although the sea covers many of them, as the Prophet also predicted. No place can be more favourably situated for commerce; and the port, which for so many centuries gave it the sovereignty of the ocean, even now displayed many large ships riding at anchor; but, on turning from this view so miserable appeared all around them, so awful the impression of the Divine displeasure, that they gladly left it early the following day, and directed their course to Sidon.

Their first halt was at a khan, about half way to the last named place, and from it they had a distinct view of Zarephath, the village where Elijah resided with a widow, whose bag of meal and cruse of oil he miraculously sustained, and whose dead child he restored.*

* See Kings, c. xviii, v. 24.

? Advancing they saw Sidon at a considerable distance, overlooked by the peak of Mount Lebanon, a place of which Alfred earnestly desired to have a nearer view, wishing to examine the cedars, for which it has been so long famous.

“ Sidon is very ancient,” said Mr. Campbell, “ for we find it a great city in the days of Joshua, being founded by the eldest son of Canaan. Various arts and sciences have taken their rise from the place before us, particularly the invention of the alphabet and arithmetic, which may certainly be termed the most beneficial ever yet found by man. The making of glass, the most beautiful of all our manufactories, first took place here ; and sculpture in wood, likewise extraordinary dexterity in hewing it, have been long ascribed to the Sidonians, who, at this time, call their city Zaide.”

“ Did our Lord preach at Sidon, father ?”

“ I believe it is generally supposed that he did, and we are certain that St. Paul rendered it the scene of his labours, previous to embarking for Italy.”

They now entered this ancient city, at this time reduced to a small miserable looking town, rising gradually from the sea shore, and containing about seven thousand inhabitants ; whereas Tyre has only four thousand. They found, notwithstanding the deplorable air it wore, that this place had yet a pretty considerable trade in raw silk (the place abounding in mulberry trees), dyeing gaudy colours, and also in boots, shoes, and slippers of morocco leather. The walls are in a state of complete dilapidation, as is the castle, said to be founded by a king of France ; but the gardens are beautiful and luxuriant (as the clime is mild), which makes it look pleasant at a distance. Alfred was extremely anxious to have been introduced to Lady Hester Stan-

hope, who resides in this neighbourhood ; but as they found that impossible, he was obliged to satisfy himself with hearing his noble countrywoman every where extolled for her generosity and humanity ; her noble stud of horses praised as the finest in the world, and her general appellation, that of " the princess," except when termed " my leddie," a sound much more familiar to the ears of our travellers.

Leaving Sidon for Damascus, they spent the first night at the monastery of St. Salvadore, which they reached after a long ascent through the mountains, amongst which their road principally lay. This convent is situated so high as to command the whole face of the country, Sidon and Acre in the distance, and to a great extent in the Mediterranean Sea. On the tolling of a bell they saw the fathers at supper, to the number of forty, who all sat down in great order whilst their superior

read to them, after which they supped ; but our travellers were not permitted to join them as heretofore, being only allowed to satisfy their wants after the friars had retired. They were of the Marandi order, dressed in blue gowns, with high black caps, and their hair hanging down their backs. The following morning, after again examining the singularly fine prospects surrounding this monastic retreat, they pursued their way, being desirous of taking an ascent to Mount Lebanon into their route.

During the following day's journey, they passed many groups of Arabs, who were always troublesome and impertinent, but never proceeded to acts of open hostility. Their dress was a small red cap, with a rag tied round so as to form a turban, drawers of linen reaching to the lower part of the leg, with slippers, but no stockings. The women wore a head-dress in the form of a sugar-

loaf, with a long white scarf thrown over it, so as to hide the face, which they carefully concealed if looked at; though they were not so particular in avoiding the eyes of Alfred, as those of his father; and he thought their features frequently very fine. They reposed under a hovel, which was only a renewal of former inconveniences.

Sleepless nights are favourable to expedition, and our young friend, excited by an object of so much attraction as the cedars of Lebanon, was soon ready and prevailed on his father to depart. For some time the road was woody, and beautiful cascades poured down near them; vineyards and olive trees grew all around, and before them the mountain rose stupendous in its majesty and capped in dark clouds, which floated in various forms about the sides and summit.

Lebanon is so called from the word *Leban*, *white*, there being always snow on the

highest part during the whole year. The ascent was extremely fatiguing, and frequently obliged to be performed on foot, and when they reached the part enveloped in snow became extremely dangerous. The road from the village of Eden, which is beautifully situated in a valley near the foot of the mountain, is about five miles; but the famous cedars of Lebanon are not on the top of the mountain, nor necessarily viewed by those who ascend, being situated in a small eminence in a valley, at the foot of the highest part. The land on the mountain's side has a sterile aspect, and the trees are remarkable for being all together in one clump, and from this spot the cedars are the only trees to be seen on Lebanon. There may be about fifty of them, but our young pilgrim justly remarked—"Their present appearance by no means corresponded with their ancient fame, for he could not find one of large dimensions

or beauty; though in some cases four or five trunks seemed, by their junction, to make but one tree. Numerous names, some with a date of 1640, were carved in the bark, which proves their antiquity, as they were undoubtedly large trees at that time.

These cedars are so perpetually referred to in the Old Testament, and every surrounding place of note has been so much indebted to them, that there can be no doubt that in former times their growth was very extensive; although we find, even then, that the neighbourhood boasted some also; for Eze-kiel says—"All the trees of Eden the choice and best of Lebanon*." In the Chronicles are the words—"send me cedar trees and algum trees out of Lebanon;" and it is worthy of remark, that the walnut trees, the

* Mr. Rae Wilson visited Lebanon, and expatiates largely on the magnificent prospect, but does not appear to have seen the cedars.

algum of the ancients, are even now in great perfection at Eden.

On Mr. Campbell remarking this to his son, Alfred, who was gazing towards that beautiful village, seen from the lofty eminence on which they stood, in all the beauty of its verdant groves, said, "surely, dear father, that must be the real Eden, the garden of God, where man was created!"

"From the description given in the 31st chapter of Ezekiel, as calling it 'the garden of God,' one is led to think so; but yet it does not answer to the literal description, which speaks expressly of a river parted into four heads, which are certainly not found here. I am persuaded, therefore, that the appellation given to this spot by the Prophet was figurative, or in consequence of some tradition on the subject not borne out by the very exact definition given by Moses." (See Genesis, c. i.)

They now ascended, with increased difficulty, the crest of the mountain, which was completely covered with snow, and so exceedingly cold, that vast as the prospect before them really was they yet could not enjoy it, nor did they think its beauty equal to many other views which they had beheld. They therefore hastened their descent as fast as they were able to do it, but the steep and rugged sides, the deep cavities filled with snow which dazzled their eyes, rendered it a work of great difficulty ; relieved, however, by the extent and interest of the objects which lay before them, and the consciousness of having achieved a work of difficulty and danger, which is always gratifying.

At length they reached, at the south-east descent, a clear rivulet, and thankfully sat down to take the refreshment they greatly needed ; and happy would they have been, if they could have indulged in the sleep

which they wanted much ; but, as they had bargained with their muleteer to proceed with them to the celebrated ruins of Baalbec, or the Kasmia (the valley of which lay before them), they were obliged to rouse themselves to further efforts.

They had yet to pass many rugged hills, which were covered with shrubs, amongst which the myrtle, the almond, and pear-tree were frequently seen ; but such was the fatigue they experienced, that they determined to stop at the first place where they should find a shelter ; and when their guide found, that by conducting them to a village he should secure a farther recompense, and perceived also the exhausted state of his cattle, he informed them that in this direction there were several villages where their wants could be well supplied. This information he would have withheld, if he could have made any more money by so doing : for a principle

of extortion may be said to run through the land, in all matters of bargain with strangers.

At the village of Yead, within a short distance of the object of their wishes, they gladly took up their rest; and, despite of all inconveniences, obtained the comfort of refreshing sleep, from which they rose again early to visit the ruins of Baalbeck.

CHAP. XIV.

Magnificent Ruins of Baalbeck—Temple—Theatre—
Alfred's desire to remain—Damascus—Place of St.
Paul's Conversion—Habits of the Turks—Desire to visit
Palmyra — Depart for Home — Caravan — Georgian
Slaves, &c.

Much as they had been led to expect, from the descriptions given by oriental tourists, respecting the celebrated ruins of Baalbeck, the reality went beyond their expectations. This city, once so splendidly adorned, some writers assert to have been founded by Solomon; others maintain that it owes its existence to the Emperor Adrian. Its beauty and magnificence prove that, whoever was the builder, he could command not only the re-

sources of wealth and power, but the treasures of genius, industry, and skill. At a first view, it gives the idea of a city which has recently suffered bombardment; and indeed it is known that the Turks have blown up some very fine parts of it from the mere love of mischief, so common to ignorance and stupidity.

“Look at this beautiful rotunda, father,” cried Alfred; “it is of Corinthian architecture, has six marble columns, and is ornamented with the Roman eagles.”

But his father (beautiful as he thought it) was attracted forward by seeing a little further a most enormous pile of building (the use of which he could not conceive), and formed of stones, which they thought larger than those used in the construction of the pyramid. Beyond that they entered a noble arcade, which led them to the grand temple, the especial object of curiosity to all travel-

lers, as being probably the finest model of antiquity in existence.

Mr. Campbell thought this edifice a good deal resembled that of St. Paul's church, in Covent-Garden. The columns which support it are fifty-four feet high, and six in diameter; on each side there are fourteen pillars, and the building is enriched with most exquisite sculpture, representing various scenes in the heathen mythology, though the temple itself has been supposed to be dedicated to the sun.

The interior is divided into three aisles, like the English churches, and the altar at the upper end is ascended by steps, and every where ornamented by a profusion of sculptured flowers and birds, disposed with the purest taste, and executed by the most masterly hands. Coming from this assemblage of magnificent objects, they were exceedingly struck by the remnant of a colonnade, where six pillars of unequalled beauty are still stand-

ing, and support a prodigious architrave elaborately ornamented ; on examination they found these had been part of twenty columns, which on each side had once formed an avenue to this unequalled temple. Again they became aware that the blocks of stone used here were in many places larger than any in the Pyramids, for on measuring three they found that, had they been placed end to end, they would have extended to one hundred and ninety feet ; in fact, every thing connected with this splendid place bespoke a greatness as well as beauty, both in conception and execution, beyond all parallel.

From hence they went to the theatre, of which there is comparatively little left. Proceeding through a subterraneous passage ornamented with busts, they entered a square surrounded with buildings, which had the appearance of a magnificent palace, as on each side there was a double line of columns, on

which galleries were supported, and at the bottom of the court was a grand portico of Corinthian columns, each of one solid piece of marble, and of the finest proportions. These galleries were found to be two hundred feet long, adorned with festoons of sculpture, and exhibiting, in the disposition of every part, at once the perfection of design, and of skill in execution.

It is impossible to give any description by language, which can convey the beauty and majesty of these ruined structures ; it is a task far better performed by the pencil than the pen ; and, had time permitted, most happy would Alfred have been to have spent day after day in so delineating them, since it is certain they awakened in him such an admiration of architecture, that he has ever since devoted himself to the study of it.

There are still a few inhabitants scattered amidst these awful ruins, and about a century

ago there were many thousands, but in the year 1759 great numbers perished from an earthquake. A fine stream of water runs through Baalbeck, and so charmed was Alfred with all he saw, that, not contented with his examinations, which lasted till the sun had set, he expressed an earnest desire to remain all night there. But this Mr. Campbell would not permit; they therefore returned to their lodging at Yead, the kind father promising that, "if possible, before finally quitting the country, they would endeavour to visit the ruins of Palmyra, or Tadmor in the desert."

Thankful for this prospect of renewing the delight he had experienced in this extraordinary, though now melancholy proof of human power and intellect, Alfred with pleasure set out for Damascus, a city he wished ardently to visit; and which, when seen afar from Mount Lebanon, seemed to merit its

eastern eulogium, as the “garden of the world;” but which holds a still higher interest in the heart of a Christian; as the scene of St. Paul’s miraculous conversion—that wonderful circumstance, which, considered as an isolated fact, has perhaps done more than any other to establish the truth of the apostolic mission, and spread our divine religion on earth.

About noon on the second day, after travelling over a fatiguing and uninteresting road, they saw Damascus before them in all its beauty, lying in the midst of a vast plain, like a luxurious garden, from which minarets, domes, and towers arose, giving the impression that this was a “city of palaces,” amongst which a river of pure water, the most precious of all the gifts of nature in a thirsty soil, was seen to flow. Alfred compared this view to that of Shooter’s Hill, in the neighbourhood of London; but his father considered it, although striking, and from its

peculiar characteristics very interesting, inferior to that on the whole.

The road into the city was longer than they had expected, and on arriving at the gates a tax was rudely demanded, and the conduct of all the persons they saw evinced a spirit unfavourable to Christian travellers. According to their established custom they repaired to the convent, where, after some delay, they were received, but not with the frankness and urbanity they had been wont to meet with hitherto from the monks. The next day they set out, in the first place, to see the eastern gate, near which St. Paul was journeying to Damascus, full of wrath towards the followers of Christ, and armed with power against them, when by divine mercy he was checked in his career, converted to the true faith, and taught to suffer himself, for the cause in which he had been eager to make others suffer (see Acts, c. ix).

Alfred remarked that the spirit of Saul still

existed, for it was evident that, notwithstanding their dress, which they had renewed after the Damascene fashion before leaving the convent, they were recognized as strangers, but not with hospitable looks. They found the city about two miles long, the streets narrow, which is an advantage in hot countries, from bestowing shade; but as the houses were all built of unbaked bricks the colour of clay, the promise of magnificence given at a distance necessarily excited disappointment, although it was certain they had hitherto seen no city of any comparative importance with Damascus. It was formerly enclosed with three strong walls with towers, of which the first alone remains perfect. According to Josephus, Damascus was built by Uz, the son of Aram; and it is said that Eleazer, the servant of Abraham, dwelt there; and it may therefore undoubtedly be considered the most ancient city on the face of the earth, which

retains any comparative degree of its early importance.

“ Though the houses look miserably towards the streets,” said Alfred, “ yet I must own I like the flat roofs they are so fond of all over the east, and which they here make use of for gardens, for drying their flax and linen, &c.”

“ The houses of the wealthy are very delightful,” replied Mr. C., “ from their quadrangular courts, which are here more beautiful than any in Jerusalem, though the same description will apply to them. The floors of their apartments are covered with carpets, have large couches like wool-sacks, and pillows, on which the luxurious Turks lie at their ease, smoking the finest tobacco, and those who are inclined to society meet for that purpose at the café.”

On passing by these places, they always found a number of Turks assembled, a cool





place and a hooka, with coffee and sherbet, constituting their highest enjoyment. They consisted of nothing more than a roof supported on pillars, having no floors but the earth, beat into a solid substance, with wooden benches around them. The most favourite lounge of this description was upon a small island in the river, where the trees and mats added greatly to the dreamy serenity, which they deem the highest enjoyment.

Provisions are good and abundant, fine fruits reasonable in price, and wine strong and well flavoured. The bazaars are extensive and well arranged, and the eminent skill of the Damascenes, in making the blades of swords, still remains unrivalled. It is said that the water is of a quality peculiarly calculated for tempering steel.

Knife handles are also ornamented beautifully with gilded flowers, and their ingenuity in inlaying metals is unequalled even in Eu-

rope. The manufacture of damask silk was invented here, of which our friends purchased robes at a reasonable price.

When they had examined the city, and remained a sufficient time to recover their strength after the great fatigue experienced at Lebanon, Mr. Campbell began to make enquiries as to their projected journey to visit the ruins of Palmyra; but the monks very strongly dissuaded him from attempting it; they represented, in vivid colours, the utter impossibility of going any distance in that direction without an Arab guide, whose fidelity would not guarantee their safety, since he might be overpowered by another tribe; and they told him that Lady Hester Stanhope had paid so large a sum to these people, that they were intolerably extortionate in their demands.

Many times did Mr. Campbell turn this matter over in his mind, being loath to disappoint

his son, whose unceasing, dutiful attention to him, and whose vigilance in collecting every memento of their journey, and making it the medium of improvement, rendered it desirable that they should leave nothing unseen within their power to compass. Understanding that some English travellers had not long before met with an Arab escort from Homs, he determined to set out for that village, and then make the best bargain he was able.

They visited the place said to be that spot where the house of Ananias stood when St. Paul was led thither. One circumstance struck them much, *viz.* that as the Apostle says "he lodged in the street called Straight," it is of the same description at the present day, and runs in a direct line through the city, which it is necessary to say is called Shem, or Shum, by the Turks, who consider it to have been built by the son of Noah.

As a preparation for the very serious jour-

ney they now meditated, Mr. Campbell purchased two sets of the common apparel worn by the Arabs, which cost only a trifle, and was likely to save them from the extortion regularly practised upon all travellers supposed to be rich. It consisted of coarse linen drawers, a cloak, small linen cap, and a red woollen roller to bind round it, with leather sandals.

Thus equipped they set out for Homs, and had the satisfaction to meet a very extensive caravan of pilgrims from Mecca, which formed a pleasing and curious sight, although it was painful to a reflecting mind to think of their late destination. There were camels, horses, and mules, all of which had bells attached to them, which made a "merry noise." Among these were several tackterwans, the only vehicle in the east which supplies the place of four wheel carriages. They resemble a sedan chair, supported before and

behind by horses instead of men. Others, resembling two children's cradles, are fitted like panniers on the backs of camels. The green flag, the prophet's banner, preceded them. Not long afterwards they passed a party, also bound for Damascus, that made their hearts ache with the sincerest pity. This was a company of Georgian girls, bought or stolen from their native country, and about to be sold as slaves. This caravan having halted whilst a rich merchant bargained for a young girl, who was one of two sisters, our travellers had an opportunity of observing them, and were exceedingly struck by the almost frantic grief of the poor creature about to be torn from her sister and her companions. They were all of great personal beauty, so far as they could see, having fine dark eyes, regular small features, and a clear complexion of exquisite beauty. The sight of their affliction, their age, and helplessness,

made such an impression on the mind of Mr. Campbell, and brought his own dear daughters so strongly to his remembrance, that he resolved, as soon as ever the present expedition was accomplished, he would lose no time in returning to his native land, and resuming his duties in social life; and so sincerely did Alfred unite in the wish of beholding his beloved sisters, that he felt almost sorry that they were not on the road to the sea, rather than the desert, that they might embark at once for England, and for home.

CHAP. XV.

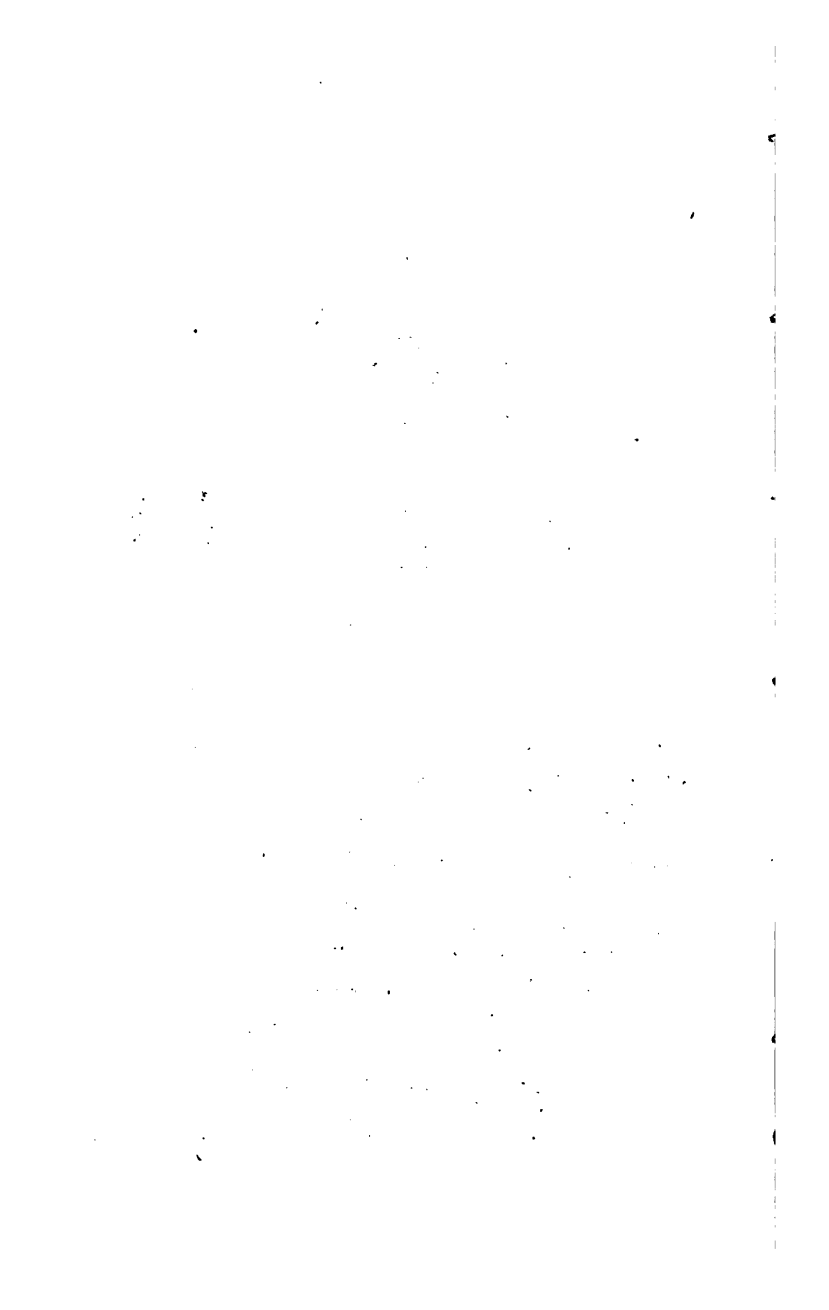
Arrive at Homs—Negociation with Arabs—Their Extortion—Christians offer to conduct them—Set out for Palmyra—Arab Tent—Arab Feast—Arrive at the Valley of Tombs—Palmyra—Temple of the Sun—Return to Homs, &c.—Tripoli—Cyprus—Rhodes—Malta—Arrival at Home.

THEY met with a tolerable khan the first and second days of their journey to Homs, after which they were compelled to trust to casual assistance; and on the third day's journey, when worn out with fatigue and drenched with rain, intreated, in vain, to be taken in through a whole village, till they arrived at the last house in it, when the inhabitants not only admitted, but entertained them without expecting reward. Mr. Campbell would not, however, depart without

generously recompensing them, both as an encouragement to themselves, and a lesson to their churlish neighbours.

Arrived at Homs, their first care was to meet those Arabs who had been named to them as the likeliest persons to engage their safe conduct; and accordingly five Arabs, who boasted that they had accompanied Malaka, or queen—by which Lady Hester Stanhope was meant—made their appearance, and sitting down with great composure, began to smoke their pipes and name their terms. The chief of these was named Saleh, a lad of fifteen, but who appeared as fond of flus (money) as the oldest amongst them. He named successively two thousand piastres, one thousand, eight hundred; and when all these offers were negatived, retreated in great dudgeon, and for several days our travellers considered that they had taken the present journey in vain.





At this time a Christian came to them, and offered to conduct them to Tadmor with two friends, on whom he could rely, making light of the whole affair; and Alfred felt exceedingly anxious that his father should close with this offer. Mr. Campbell could not, however, reflect on the character of the Arabs, without being aware that when not engaged as friends, they could not fail to be alarming as enemies; and although he did not doubt that they magnified both the danger and the distance, in order to enhance the price of their services, yet he could not believe this man spoke truth, in undervaluing them so much, after all which had been said by the fathers at Damascus. Whilst this matter was debating, the Arabs again made their appearance, and after indicating much surprise that he was not returned to Damascus, they again entered on their system of driving a bargain.

After much prevarication, in which every possible means of extorting money was resorted to they at last agreed to take six hundred piastres, which were not to be paid until their return to Homs, and both the travellers stripped before them to convince them that they had no property of which they could be robbed.

With this precaution, after a wearisome delay of three weeks, in which their hearts were now often on the wing for their far distant home, they at last set out upon this expedition with the sons of Ishmael, for their guides and guardians.

For this journey they had three camels, and as many conductors, with two skin bottles of milk, and goat skin coats greased to keep out the rain. They travelled many hours, over a pleasant heathy country, full of aromatic shrubs, there being no tract whatever, nor any objects, which could answer the purposes

of direction, so that, it soon became evident, how entirely they were dependant on their guides.

When they had thus travelled four or five hours, one of the men hastened on in advance, and was presently out of sight, but on arriving at the place to which he had hastened, they found he had already collected brushwood and made a fire near a spring, where they now stopped to eat their breakfast. This was done by dipping the bread they had brought into butter and honey, melted together. The moment their meal was ended, the Arabs again addressed themselves to their journey, and they could not forbear laughing at one, who affecting to guard them from the attacks of robbers, vigilantly reconnoitred from every height, being all the time unprovided with any powder, and armed only with an useless firelock.

Late in the afternoon, they reached the

camp of the Arabs, who furnished their escort, where an aged Sheikh, and his two sons received them as guests, but on surveying their cloathing, seemed inclined to consider them persons of no importance.

From their manners, and the number of questions put to their guides, they appeared to be objects of suspicion, and they questioned Mr. Campbell especially as to his errand, stipulating for a share of the treasure, which they seemed certain was the object of his search at Palmyra. At length they assigned them a place in the tent at a distance from their own body, and served them with a share of some roasted partridges, by throwing a leg and wing to each, and afterwards giving them bread and honey with butter, which one of the Arabs mixed together with his hands, devouring a plentiful portion of it as his own share at the same time.

At sun set, the whole party were summoned

to prayers, and it was pleasant to see this ferocious people join in devotion, with the utmost solemnity, bowing down and kissing the ground together; after this they went to supper, having assigned a place for the father and son to repose in, at a little distance from themselves.

The entire dependance they were in to these people, and the singularity of the situation, for some time indisposed them to sleep, and at the last they were overtaken by it with their arms in their hands, after recommending themselves to that divine eye, which is alike upon the city and the desert. On awaking in the morning they found a great number assembled in the tent, and were aware that there was an accession of guests, and on following the Sheikh according to his desire out of the tent, more appeared coming in from all quarters, and they understood that a feast was in preparation.

In due time a large party was seated, with much order and propriety, the old Sheikh being at the head of a company composed of Sheikhs only, a rope being drawn between them and the rest of the people. Immense platters of rice and camels' flesh were placed at equal distances, and when the Sheikhs had eaten, they were then given to the rest. They helped our friends to the hump, which is considered the best, and although the grain is exceedingly coarse, they found the meat savoury and tender, and made a good breakfast. They observed that the people, when regaled, had portions given to them of a certain quantity to each tent, by which the women and children were also provided for; and from the quantity so disposed of, thought several camels had been killed for the purpose. Altogether the scene was very novel and amusing, and though it delayed their journey some hours, they could not regret having witnessed it.

The next night they slept under a tent provided by their guard, which was increased from the last station; and rising very early, the following day brought them about three to the object of their search. The first view of Palmyra, as seen from the Valley of the Tombs, by which they approached it, was so beautiful and magnificent, as absolutely to fascinate them, and induce them to think all their trouble in getting there overpaid in a moment. They had been now several days without seeing a single building of any kind, which rendered a city in a desert the more astonishing and effective; and the snow-white appearance of innumerable columns and other buildings, contrasted with the yellow sand, produced a very striking effect. On arriving in the midst of these famous ruins, much of their first sensations faded: for splendid as the whole appeared, yet on examination each particular object was less in-

teresting than they expected ; and although fine, the ruins were decidedly inferior to those at Baalbeck. The great merit of these ruins are their length, for they occupy a mile and a half, to which may be added their freedom from the intermixture of unsightly buildings, which do not here, as in other places, obstruct the view of that which is beautiful. The much-boasted avenue of the Temple of the Sun is not more than thirty feet high, and the finest columns in the whole place never exceed forty. All the capitals are Corinthian, which gives a sameness to the objects ; but the fluted columns, which had formerly brazen Ionic capitals, were undoubtedly very magnificent. The arches nearest the temple, so much admired in the designs, looked insignificant in reality ; and the sculpture was altogether coarse and bad. They found the tombs very curious, being of a different construction from any thing they

had seen, as they consisted of a number of square towers, several stories high, and are all situated without the walls of the city; some of their interiors were painted, others in stucco, and there were many parts of mummies and mummy cloths scattered about in them.

Passing down the great avenue of columns, they noticed a door-way, within which was an Hebrew inscription on the architrave, interesting as being discovered by Mr. Bankes, whose indefatigable researches cannot be estimated too highly. There is at Palmyra a spring of tepid water, highly sulphureous. A great quantity of salt in the desert adjoining, forms a lucrative branch of commerce at the present day.

They slept in the neighbourhood of the ruins, and at sun-rise commenced their return, Alfred regretting, at the present moment, the great trouble and expense his

anxious desire to visit this place had given his father. On their return they saw many gazelles, a species of deer very swift and beautiful ; they also witnessed the removal of an Arab camp ; the moveables were piled on the backs of the camels, the flocks followed them, after which came the women, with their babes slung over their shoulders. Mr. Campbell observed to his son, that their journey was worth taking for the sake of what they had witnessed respecting a people so remarkable, who so strikingly fulfilled the prophecy made on their great ancestor Ishmael, and were, therefore, like the Jews their brethren, effectual preachers of the truth of revelation.

On the whole, all their personal observations gave them good impressions of the Arabs, as to their conduct in the social relations of life ; though their hand is "against every man" without their own circle, yet in





it they appeared amiable, hospitable, and cheerful. The manners of their Sheikhs were dignified and polite, but it was apparent that, with superior manners, they possessed also superior cunning; the lower orders of the tribe never shewed any disposition to the roguery and avarice with which these are too justly charged whenever they are dealt with.

They reached Homs without the occurrence of any thing remarkable, and having discharged their pecuniary obligation to the Sheikh, being much pleased with their guides, they made them a handsome present by way of backhuish, and then bade a long adieu to desert travelling, except in so far as they once more skirted the borders of Lebanon, and directed their course to Tripoli; in doing which they passed through Eden, or Adon, and saw from thence the lofty Lebanon and his snow-covered crest.

Tripoli struck them as the neatest town

they had beheld in all Syria, the houses being built of stone, and neatly constructed. It is seated at the foot of a mountain, surrounded by gardens, abounding with oranges and lemons. The port is at a considerable distance from the town ; it is but an indifferent one, but as they found an opportunity of sailing hence for Cyprus, they availed themselves of it, being certain that from that island they should be able to proceed to Rhodes, and thence to Europe.

Arrangements to this purpose were made, from necessity, so rapidly, that Alfred had scarcely time to know which sensation was uppermost in his bosom ; but when from the deck he saw the shore receding from him, and the lofty Lebanon itself become a speck, tears gushed from his eyes, and he involuntarily extended his hands towards it.

“ Farewell ! dear, though degraded country ! ” he exclaimed ; “ never will thy me-

mory be effaced from my heart ! Never shall I lose the recollection of those sublime and endearing emotions which thou hast so frequently awakened in my soul ! Land of my blessed Redeemer, farewell ! Would I were a crusader to fight for thee and regain thee !”

“ Such a thought,” said his father, interrupting his soliloquy, “ is at this moment perhaps very natural, but I trust, my dear boy, before we can see the white cliffs of our dear native isle, you will be ready to apostrophize that also as the land of your Redeemer, since he is certainly there worshipped in spirit and truth, more consistently with his revealed will, than in the land which was indeed once honoured by his bodily presence, but can no longer be considered his peculiar resting-place.”

At Cyprus they sought their usual lodgings in the convent of Santa Maria, as the superior accommodated them in the kindest manner ;

and to their great joy they here resumed the dress of Christians, and the habits of Europeans by sitting in chairs; but as the island was at this time subject to the malaria, they durst not remain, and thought themselves fortunate in being enabled to depart for Rhodes almost immediately.

It was remarked by Alfred, that the women of Cyprus grind corn by stones in the same way alluded to in the Scriptures, and which Dr. Clarke saw in the Holy Land. These women were tall and graceful in person, their heads were ornamented in a pyramidal form, like the Cyprian idols, and their hair was plaited and hung down to the ground. A profusion of gaudy ornaments were hung about the person, and the nails of their fingers are dyed. They are industrious, and numbers of silk-worms are reared in this island.

Just before they set sail a multitude of locusts descended in such numbers that they might be said to fall like snow ; the ruin effected by these creatures, in all countries, is too well known to need description. The Arabs eat them, and there is no doubt but they are the food on which St. John lived in the wilderness, and not the locust tree as has been supposed ; when prepared for food, the legs and wings are taken off, and they are fried, with salt and pepper.

On landing at Rhodes, Alfred remembered that the colossal statue of brass, one of the wonders of the world, had once stood at the mouth of that harbour, and that the Knights of Malta at one time possessed it, and dwelt there in great splendour. He was suddenly called to the ship, a rumour having reached the captain that the plague was in the town, and being fearful that he should be compelled to perform quarantine for touching

there, he lost no time in setting sail for Smyrna.

In consequence of this agreeable diversion from their original plan, Alfred had the satisfaction of visiting Athens, Corinth, and other places in Greece, that ancient nurse of heroes, and of all the arts which soften and embellish life; but these places it is not within the limits of our plan to describe, and we shall only observe that his young heart kindled with enthusiasm, and an ardent desire that liberty and the rights of property might become again the inheritance of long-oppressed Greece.

From these interesting shores they sailed for Malta, which, although a rocky island, boasts fruitfulness, a fine fortress, and much historical importance as the long residence of an order of knights established during the Crusades. The circumstance which rendered it most important in the eyes

of our travellers was, that of St. Paul being here shipwrecked, and shaking from his hand the viper uninjured. (See Acts, c. 28.)

From hence they sailed for England direct, and although the voyage was long, yet as they had the accommodation of an English vessel, the society of their countrymen, and some good books on board, time passed agreeably. They landed at Liverpool, and much as they admired that fine town, lost no time in securing places in the steam packet, which shortly conveyed them to their own beautiful Clyde, on whose romantic shores their dear pleasant home was situated.

Mr. Campbell, on re-entering his own mansion, could not fail to feel the loss of her who had been so long its brightest ornament; but he also felt that he had still much for which to be thankful. His servants and dependants crowded around him with pride

and delight, and his friends hailed his return with affection : these were speedily followed by his excellent sister, who brought with her his two sweet girls ; they were much grown during his absence, and overpowered with joy at beholding him once more looking well and happy, and professing an intention of never leaving his home or his daughters again.

From their beloved father's embrace they flew to that of their dear Alfred ; how surprised were they to see him so grown, and so much tanned ! how delighted to receive from him beads brought from Bethlehem, pebbles of the same brook with that which killed Goliath, dried lilies of the valley from Jerusalem, and scarfs from Damascus. They were never weary of making inquiries, and listening to details, which were combined in their young hearts with the most laudable curiosity, and the most devout

aspirations ; and never was Alfred so dear or so estimable in their eyes, as in those moments when they considered him as the dutiful son, who had performed the actions, and endured the hardships of a young pilgrim.

FINIS.

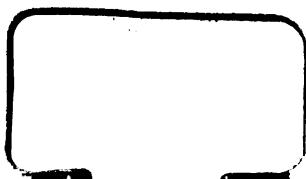
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